









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY AFTER CHRISTMAS JANUARY 5, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
RICKY VINROE, TERRY MCCLIMANS - ACOLYTES

ORDER FOR WORSHIP 11:00 A.M.

PRELUDE: "God Himself is With Us" PEERY
SILENT PRAYER

*PROCESSIONAL HYMN No. 123 "As with Gladness Men of Old"

*ACSCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "GRACIOUS GOD, FATHER OF OUR LORD JESUS CHRIST, YOU HAVE PROMISED TO RECEIVE US WHEN WE COME TO YOU. WE CONFESS THAT WE HAVE SINNED AGAINST YOU IN THOUGHT, WORD AND DEED. WE HAVE DISOBEYED YOUR LAW. WE HAVE NOT LOVED YOU OR OUR NEIGHBORS AS WE SHOULD. FORGIVE US, O GOD, AND GRANT THAT WE MAY LIVE AND SERVE YOU IN NEWNESS OF LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 Brot Bibles?

SCRIPTURE LESSON: NUMBERS 11: 1-9 Read Gen?

HYMN No. 126 "THOU DIDST LEAVE THY THRONE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "CONSECRATION" WILSON

SOLO: "OLD RUGGED CROSS" (TENOR SAXAPHONE -ROL THOMPSON)

SERMON: "CUCUMBERS, ONIONS, AND GARLIC"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 299 "LEAD ON, O KING ETERNAL!"
*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "TUNE FOR A TRUMPHE" MARTIN
*CONGREGATION STANDING

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. DAVID RENSEL IN MEMORY OF "GRANDPARENTS" ARCH AND NORA RENSEL.

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KANUER, CHARLES PENAR.

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL AT THE DOOR TODAY. *UNKNOWN PERSON WIFE NORMA KUNIGA*
NURSERY WILL BE PROVIDED TODAY BY MRS. SHARON *GORDON IN HUP.* STAUFFER AND LAUREL STAUFFER. *EDUAR HAMPTON*

THE ATTENDANCE LAST SUNDAY WAS 180. *FLANN MCHILLIAN - ST*

HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. GRACE - *WIFE NARR* CHARLTON, MRS. DOROTHY NICHOLAS. MR. & MRS. BRUCE FENCIL BROUGHT THEIR NEW BABY HOME - 312 HICKORY ST.

MON. - 7:30 - WOMEN'S MARY PRUGH CIRCLE

WED. - 7:30 - CHURCH COUNCIL MEETING

THURS. - THE NEWSLETTER WILL BE PUBLISHED - ALL MATERIAL TO BE IN BY WEDNESDAY.

FRI. - 9:30 P.M. - ARC WILL GO BOWLING - BOWLAWAY LANES - LUNCH AT THE BOWLAWAY AFTERWARDS. RICHARD BARTONS ARE IN CHARGE OF BOWLING PARTY.

ALL ORGANIZATIONS SHOULD HAVE AT LEAST ONE REPRESENTATIVE PRESENT - PRES. JR V. PRES. TODAY AT 1:30 TO SET UP THE PROGRAMS FOR THE YEAR BOOK - THIS IS VERY IMPORTANT THIS ALSO INCLUDES PRES. V. PRES. SEC'y. AND TREAS. ON COUNCIL.

THE COMMITTEES WILL BE SET UP AT 3:00 P.M. TODAY AFTER THE PROGRAM CALANDAR - THIS INCLUDES THE EXECUTIVE BOARD OF COUNCIL AND TREASURERS.

ALL ORGANIZATIONS SHOULD HAVE REPORTS IN FOR YEARBOOK AS SOON AS POSSIBLE.

THE CONGREGATIONAL DINNER AND MEETING IS SET FOR JANUARY 26 AT 5:30 P.M. WE ARE RUNNING CLOSE TO SCHEDULE, - SO PLEASE GET THEM READY AND IN.

PLEASE DO NOT USE ANY MORE 1974 ENVELOPES - THE ONLY ONES TO BE POSTED NOW ARE FOR 1975.

THE MATERIAL FOR THE NEWSLETTER - JAN. AND FEB. HAS NOT BEEN RECEIVED TO DATE, HOWEVER, WE HOPE THAT IT WILL BE HERE IN TIME TO SEND OUT WITH THE NEWSLETTER.

BIRNE STUP Welcome visitors: sign ca. book greet people next to you.

grt dep 29 saw many buckle und str end by jump 2
 bldg bridge
 Some say if another dep twice many do so
 Perhaps rt
 1 thing cert we all accust liv in affluence
 & if affl sudd take away, very exist threten
 ygs peop raise societ which most never seen/lived
 hal time
 many respect cause probs 4 them,
 they desire launch marria new hous/car etc,
 like mom/dad, who work 10 - 15- 20 yr 2 do
 have seen ygs peop tear dn/destroy/burn Bcause imp
 2 change things 4 better
 But also seen shortage creat Bcause greed sum lge
 indus & sum indivs
 seen lge scale corrup govt all levels
 all this mainly Bcause we accus hav much/desire
 have more/more in all ages levels society
 So when look back yern 4 things yesteryr that we
 equate with mak societ better 1/better 1 which live,
 we look wrong direc
 insted look/think things, need insted look/think
 values
 We lost sens valus this at root prob
 no longer accep honesty best policy
 insted accep use what means accompl end
 no long compl accep morality how shud live gov liv
 accep insted, "do own thing" "what turns on"
 as rule of liv
 no long live what God wud have do as nat & indiv
 Insted look Messiahs gov & business
 ? then wonder why world in mess
 But all not lost, there yet hope
 cure not easy, may req sum sacrif our parts
 We told gov official may have titen belt
 Perhaps this bother peop,
 no hav do since dep, but did then & can do again
 Js taught What Sow Will Reap,
 We sown seeds & now mature & now must reap them
 2 those who no hav Xp in lives nothing look 4 75
 those do have promise, "Lo I am with you always,
 even unto the end of the world."
 world come 2 end, G plan purp be worked out ea
 min ea day
 Times pred many time G's Word, which we go thr
 nothing stop G's plan B fulfill

"Cucumbers, Onions, and Garlic"

Text: Numbers 11:5,

W remember the fish which we did eat in Egypt
 freely; the cucumbers, and the melons, and the leeks
 and the onions, and the garlic.

Who think comm onion import role life peop?
 Or cucum/garlic as well?
 in 11th chap Num read as scrip this AM
 man no change much 3800+ yrs

In chap read peop complain/2nd yr wander/Kadesh-Bar
 nea.

some group outsiders, "Mixed Multitude" KJV
 "Rabble" RSV/ Egyptians Living Bible
 whatever, they outcasts Egypt
 called "Riff Raff" Jew Scholar
 Mixed Mult & Isites homesick Egypt
 looked back & remem sum things left behind

(Read text & vs 6)

They say these no avail/no varie/manna same old
 (read list foods in bible)
 Say, native Pales eat garlic almost everything

Peop complain no same food Egypt

" continually look backward

Can we no see peop this day do same

" " " selves on display this scrip?

How many time hear/say, how thing used B

"Good old days"

Har probs culture/way life, how many want go back,

Kel sene lamp/no central heat/out plumb.

Present day better desired than, houses one heat rm

take bath 1ce wk tub in kit/thaw froz pipe etc.

Pres. day cond prompt many/many peop look back &
 yearn for "Cuc, Onions & Garlic" of Egypt

Tend beg yr look back remin past day & share dred
 of unknow future

Remin fine but cannot live past

what gone, merely that, gone cannot relive/reclai
 what need insted, forward look approach 75

Sure, wether bad day yr past

Bible study man, "rejoice 74 over"

(red 75 not 2 brite/told things get worse B4 bette

Tom Faine "These are the times that try men's souls"
 they are indeed

If sound like prophecy doom, so B it

3

I look as opp get rt G

We know not what next moment/day bring forth

2nd coming Js Xp culd B 2day, 2morrow/this yr

time nor hour of any consequence

What more import we have opp look bak to "Cucum,
Onions & Garlic" of yester,

o 2 look ahed to glor etern await all who come Xp

75 stretch B4 us vast unchart C

Ea day unfold nu revel those ope harts 2 G

Can B yr rich fulfill/enjoy, regard cloudy dreary

news may come politic/world trade/business deals

But can only be rich/reward/fulfill, if resolve

seek G's guidance in His Word

by come Him thru Xp daily prayer

& desire live 4 Him, & hav Xp daily companion

in lives

Decision ours

Perhaps sum feel want 75 B diff

" " not sure relationship Xp

" " feel need answers 2 life

May B sum want reded lives to Xp

In moment give chance come forward,

if want speak me private may do so

just get up & come forward

good way 2 start new yr

"Cucumbers, Onions & Garlic"

Text: Numbers 11:5,

"We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic."

Scripture: Numbers 11:1-9

Who would think that something as common as an onion would play an important role in the life of a people? Or for that matter, cucumbers, and garlic as well? But strangely enough we read of it in the 11th chapter of Numbers, which we read as our scripture, ~~and xxxxxxxxxx from xxxxxx~~ for this morning. We can see from this episode that man has not changed too drastically in his behaviour in the more than 3000 years since this was written. But let us look at what is being said and done here.

In ~~the first xxxxxxxx of~~ this chapter we read of the complaining of the people about their present lot in ~~the wilderness xxxxxxxx wandering~~ ^{their} as they were wandering in the year ~~in the wilderness. wandering xxxxxxxx~~ ^{They were} going from Sinai to Kadesh-Barnea. ~~at this time. The complaints of the people displeased God~~

In this group of people were to be found some who were outsiders. In other words they were not Israelites, and they are identified as "the mixed multitude" in the KJV. In the RSV they are called "rabble" and the Living Bible identifies them as Egyptians. These people were from Egypt, and very easily could have been classified as Egyptians, but whether they were actually all Egyptians is not known. All that can be really determined, is that they were some of the outcasts of Egypt, as were the Israelites with whom they lived. ~~xx~~ They have been identified as "Riff Raff" by a Jewish scholar. But the mixed multitude and the Israelites began to become a little "Homesick" for the land from which they had fled. They began to look back and remember some of the things they had left behind. They said, (read text) and also verse 5. They were saying that the familiar things they formerly ate were not available, and there was no longer the variety of food they formerly had and the manna which was being supplied by God, was beginning to become too much of the same OLD

thing. The poorer class of people, or the working class ~~of people~~ which these people were, ate (read from list in Bible), bread, (made of millet or maize), milk, new cheese, eggs, small salted fish, cucumbers, melons, gourds of a great variety of kinds, leeks, ~~onions~~, beans, chick peas, lupins, the fruit of the black egg-plant, lentils, dates and pickles. As well as garlic. In fact it is said that it is almost impossible to find a native servant in Palestine who can refrain from eating garlic with almost everything. Thus we can see why the people complained of not having the fish which abounded in Egypt, as well as the cucumbers, onions and garlic.

What this also shows is that these people were continually looking backward, and lamenting their lot in life, instead of looking ahead to the blessings that would come in the future from Almighty God. But can we not see ~~the~~ the people of this day and age doing and acting in the same manner? Can we not perhaps see ourselves on display in this portion of scripture?

How many times have you heard, or even remarked yourself about how things used to be? The so called "Good old days."

I wonder how many of us would really like to go back to kerosene lanterns, houses without central heat, outside plumbing, and some of the other things that were back in the "Good old days?"

We have problems with our culture and our way of life and we all agree to this, but I believe it is more to be desired than living in a house that had only one heated room, the kitchen. Or taking a bath once a week in a washtub in the middle of the kitchen. Or thawing out frozen pipes in the winter, and many of the other inconveniences that were to be had in those days.

Our present day conditions ^{have} ~~has~~ prompted many, many people to take that backward look, and to yearn for the "Cucumbers, Onions, and Garlic" of Egypt. We tend at ~~this~~ the beginning of the new year to look back and to reminisce about past days, and share our dread for the unknown days of the future. Reminiscence is fine, but we cannot live in the past. What is gone, is merely that, gone and cannot be relived or reclaimed.

What is needed instead, is a forward looking positive approach to 1975. Sure, we have weathered some very bad days in the year just past. One of the men at Bible Study yesterday morning, made the classic remark that we should rejoice, because 1974 is over. The predictions ~~of~~ for 1975 in many respects are not too bright, and we are told things may get worse instead of better. Thomas Paine wrote, "These are the times that try men's souls." And they are indeed.

The great depression of 1929 on, saw many, many people buckle under the strain and end it all by jumping from buildings and bridges by the hundreds. Someone has remarked that if we had another depression of such proportion, there would be twice as many destroying themselves. Perhaps that estimate is right. But one thing is for certain, and that is we have all become accustomed to living in affluence, and if our affluence is suddenly taken away, ~~we~~ our very existence will be threatened. Our young people have been raised in a society in which most of them have never seen or lived through hard times. In many ~~of~~ respects this has caused problems for some of them, for they desire to launch out in their married life with a new house, a new car, and everything Mother and Dad ~~xx~~ have, which took them 10, 15, 20, or more years to accumulate. We have seen young people tear down, and burn and destroy, simply because of their impatience to change things for the better. But we have also seen ~~the world market~~ ~~change radically, because of blackmail with~~ shortages created because of the greed of some large industries, and of ~~the greed of~~ some individuals. We have seen large scale corruption in government on all levels. All of this has come about mainly because we are accustomed to having much and the desire has been to have more, and more in all ages and levels of society.

So when we look back and yearn for the things of yesteryear that we equate with making ~~xx~~ our society a better one or a better one in which to live, we are looking in the wrong direction. Instead of looking and thinking of

things, we need instead to be looking and thinking of values. We have lost our sense of values, and this is at the root of our problems. We no longer accept honesty as the best policy, but instead accept using whatever means to accomplish our end. We no longer completely accept morality how we should live and govern our lives, but we accept instead, "doing your own thing," or "whatever turns you on," as our rule of living. We no longer seek to live by what God would have us do as a nation and as individuals, but by looking to Messiahs in government and business. And we wonder why the world is in such a mess. But all is not lost. There is yet hope. But the cure is not easy and it may require some sacrifice on our part. We are told by government officials that we mayb have to ~~xx~~ tighten our belts a bit. Perhaps this is what is bothering most people, because we have not had to do this since the days of the depression. But people did it then and it can be done again if need be.

Jesus taught us that whatever we sow, that is what we are going to reap. We have sown all of the seeds that have now grown to maturity and are causing the problems, and so we now must cope with them. To those who ~~xxxxxxxxxxxxxxxx~~ do not have Christ in their lives, they have nothing to look forward to in 1975. But to those who do, we have the promise, that, "Lo, I am with you always even unto the end of the world." The world is coming to an end, and God's plan and purpose is being worked out each minute of each day. The times we are going through have been predicted many times in God's word, and nothing can stop God's plan from being fulfilled.

Now if all of this sounds like a prophecy of doom, so be it. But I look upon it as an opportunity to get right with God. We know not what the next moment or the next day may bring forth. The Second Coming of Jesus Christ could be today, or tomorrow, or sometime this year. The time nor hour makes ~~xxxxxxxxxxxx~~ is of any consequence. What is important is that we have the opportunity to look back to the "Cucumber, Onions and Garlic,"

of yesterday, or to look ahead to the glorious eternity that awaits all who come to Christ.

1975 stretches before us as a vast uncharted sea. Each day unfolds new revelations to those who open their hearts to God. It can be a year of rich fulfillment and enjoyment, regardless of the cloudy, dreary news that may come forth in politics, world trade, or business dealings. But it can only be ~~this~~ rich, rewarding, and fulfilling if we resolve to seek God's guidance in His Word, ~~through daily communion with Him in prayer.~~
by coming to Him through Christ in daily prayer
Christ
And with the desire to live For ~~Him~~, and have Him as our constant companion in our lives. The decision is ours.

I would like to close our sermon in a different way. Let us all bow our heads and close our eyes. Perhaps there are some of you here who feel that 1974 was a disaster for you personally and you want 1975 to be different. Perhaps some of you are not too sure of how you stand in relation to Jesus Christ. Perhaps some of you feel that you need to have some answers in your life. And there may be some of you who would like to re-dedicate your life to Christ for the new year. In just a moment we are going to give any and all who would like to come forward to do so. If at that time you would like to speak to me about this I will be glad to do so. If God is speaking to your heart right now, just get up out of your seat and come forward to the altar. This may be the best way for you to start the new year. As the organist plays through our last hymn, just get up and come forward and do not be embarrassed. Let God speak to you and answer His call.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIRST SUNDAY AFTER EPIPHANY JANUARY 12, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
RICKY VINROE, TERRY MCCLIMANS - ACOLYTES

ORDER FOR WORSHIP 11:00 A.M.

PRELUDE MUSIC: "FANTASY ON A GERMAN THEME" PEERY
"OVER THE STARS" ABT

SILENT PRAYER

*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "CHRIST, WE ARE GLAD TO BE AN IMPORTANT PART OF YOUR KINGDOM, AND WE JOYFULLY ACCEPT THE CHALLENGE WHICH OUR MEMBERSHIP SETS BEFORE US. WE ARE GRATEFUL FOR THE OPPORTUNITY TO EXPLORE THAT CHALLENGE IN CHRISTIAN FELLOWSHIP, IN ORDER TO SHARE OUR CONCERNS WITH YOU AND ONE ANOTHER IN CHRIST. JOIN US AS WE SEARCH OUR HEARTS AND WILLS, THAT WE MAY KNOW OUR SHORTCOMINGS. SEARCH OUR DESIRES AND AMBITIONS WITH US, THAT WE MAY KNOW IF THEY ARE PURE, SINCERE, AND WORTHY OF FULFILLMENT. ACCEPT OUR HONEST SEARCHINGS AS OUR CONFESSION IN CHRIST. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: GENESIS 35: 1-15

HYMN No. 121 "BRIGHTEST AND BEST OF THE SONS OF THE MORNING"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFER'RY

"FORENER"

SPINDLER

BAPTISM OF INFANT

ANTHEM: "HOLY, HOLY, HOLY"

ARR. RINGWALD

SERMON: "ALTAR-RATIONS"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 33 "THE LORD BE WITH US"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "TOCCATINA IN A MINOR" BAYLOR

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. CHARLES FLEEGER IN MEMORY OF "LOVED ONES."

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, JAMES MALONEY, STEVE VARGO.

DEACON AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT

THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 189.

NURSERY WILL BE PROVIDED TODAY BY: BARBARA VARGO

AND KAREN KENNEDY.

HOSPITALIZED: NORMA KNAUER TILL MON OR TUES.; HAROLD

SANDBACH, MRS. HEGINBOTHAM, MRS. MARGARET BALDAUF,

MRS. DOROTHY NICHOLAS - BCMH. MR. LEO BALDAUF AND

MR. GLENN DIMIT (VETS HOSPITAL). Mrs. Richard Nicholas

BAPTIZED TODAY: LORI LEE WEISENSTEIN, DAUGHTER OF

BOB AND MARY JANE WEISENSTEIN. THE SPONSORS: PAUL

AND VIRGINIA CARTER.

WED. - 7:30 - GOLDEN CIRCLE MEETING (NOTICE TIME CHANGE)

WED. - 8:00 - YOUTH ADVISORS MEETING

THURS. - 7:00 - BIBLE STUDY GROUP MEETS IN THE UNDER-

CROFT - NEW MEMBERS ARE WELCOME.

THURS. - 11:00 - MARY MARTHA CIRCLE - TUREEN LUNCHEON,

AT MRS. SARA SNOW'S HOME.

DON'T FORGET TO SAVE JAN. 26 - CONGREGATION DINNER

AND MEETING - YEARBOOKS WILL BE GIVEN OUT - ETC.

CHET STAUFFER WILL BE MC. DAN FILETTI - GUEST.

AS YOU NO DOUBT NOTICED - THE MATERIAL CAME IN FOR

THE NEWSLETTER - BIBLE READINGS - AFTER HALF OF THE

NEWSLETTERS WERE STAPLED TOGETHER - THESE WERE OPENED

AND RESTAPLED WITH THE NEW MATERIAL TO START YOU

READING YOUR BIBLE EVERYDAY, AND AT THE END OF A YEAR'S

TIME YOU WILL HAVE READ THE BIBLE THROUGH.

MRS. MARY STEINHEISER WOULD LIKE TO THANK ALL THOSE

WHO SENT CARDS WHILE SHE WAS IN THE HOSPITAL AND

CONVALESCING.

NEXT SUNDAY 6:00-7:00 - YOUTH CHOIR PRACTICE

Welcome visitors/sign card or book

Believe insted we come cause hunger need satisfy 2
 We form all kind habits no affect this way
 Men told me this past week have hunger no can satis
 ore delve G Word more hunger 4
 unquenchable desire lern more/more/more
 This I blieve peop come chur, 2 B fed
 2 B fed food world no can give
 " " only come from G
 2 have lives filled/satis & striv render praise
 worship as well
 Psalmist state, "O taste and see that the Lord is
 good"
 He say "Taste" this mean eat what He offer
 2 hunger after this as would food
 I Blieve this respect we partake "Altar - Rations"
 & thus have someth sustain thru week
 " this supply soemth digest 4 thots & think durin
 week
 But Jake not only partook "Altar-Rations" but also
 Alter-rations meaning he & household were altered
 He said 35:2b
 this ment alter attitudes/lives/dress
 Alter attit mean do away/destroy images/trinks keep
 have 1 G
 those things that hang oh2 like security blank
 2 alter lives mean cleansebodily/spiritually/mental
 mean do way dirt/filth cling all sinners, but must
 B remove if serve G
 2 alter dress mean put on new pers that should
 emerge when 1 follow G sincerely
 2 thro off old outer appear that no disting from
 ananites & others around
 But when will do this they stand out sore thum
 This what scrip say 20 Cen America
 It say we feast Alt-rat sent from G 4 long time
 It now time we will make sum alt-rat in lives
 G fed us/clothed/blessed us
 Now time we alter attitudes do away foreing G's
 that keep from true G
 It time we bury trinks/earrings keep from B G's peop
 Now time alt lives by cleanse selves outward/inward
 2 dispense with filth/dirt unregen sin has about him
 & adopt new attitudes luv insted hate/forgiveness
 insted old grudges insults/prayer those abuse, use
 3, & thus show tru accep Js Xp Lord & SAV
 No. time don nu garms cum with B born again person
 2 B that nu creation P speak of

"Altar - Rations"

Text: Gen. 35:3,
 "Let us arise, and go up to Bethel; and I will
 e there an altar unto God, who answered me in
 the day of my distress, and was with me in the
 way which I went."
 Scripture Gen. 35:1-15
~~xxxxxxx~~ In Gen 28, Jake trav Beersheba - Haran
 Come cert pl stay overnite
 stone 4 pillow/laid dn sleep
 dream ladder earth/heav, ang ascend/descend
 awoke remark G must dwell this pl,
 & must B very house G & gate heav
 took stone setup pillar/anooint pour oil on top
 He name Bethel, mean "The House of G."
 In Heb. Beth - house of - Bethlehem, hse bread
 El = G, Elohim used frequ-Divine Majesty G
 Bethel=House of G.
 Jake make vow (read Gen. 28:20-22)
 In scrip AM find Jake 20yr later, travel
 Shechem-Hebron & G command 35:1
 Jake order entire entourage 35:2,
 he tell 35:3
 they bury things 35:4
 They protected by G & 35:5
 Arrive Cananite town Luz which Jake rename
 Bethel 35:6
 He build altar & rename 35:7
 This signify it G of place rather than place itself
 Thus El-Bethel=The G of the House of G
 from this story & previous 1's we C Jake rich bless
 He made vow promise serve G render what owe
 he live on "Altar - Rations"
 Vow made B4 makeshift altar & G kept bargain
 by feed/clothe/bless Jake 20yrs
 All G require Jake remem sacred oath taken
 I C this story parallel tween our lives & Jake
 We worsh G this sanc or others, but wonder why
 peop attend church
 I know why should but quest our motive 2 do so
 Some peop say habit
 others brot here as children & never stop attend
 Do not beleive these valid/true
 I Blieve we attend cause what get church atter
 no can get elsewhere.

2 Hav that desire 2 share Sav with others when 3
occasion arise

(Illustration atheist)

(his exact oppos of all preceeding,
but contrast this with (Illustration woman &
threat by husband)

This courage all need as Xpians

But it only courage cum when gathered strength

from being a worshipping Xpian

From coming G's House & getting "Alter-Rations",

& ~~xxx~~ then by letting the "Alter-Rations" trans-
form us,

so that we make "Alter-Rations2 in our lives
& thus share all of this with others.

"Altar - Rations"

Text: Gen. 35:3,

"And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in ~~my~~ the day of my distress, and was with me in the way which I went."

Scripture: Gen. 35:1-15

In the portion of the 35th chapter of Genesis ~~xxxx~~^{which} we read as scripture, Jacob is traveling from ~~Shechem~~ Shechem to ~~Hebron~~ Hebron. He is traveling to Bethel to fulfill a vow he had made approximately 20 years before. If you recall the story it was when he was traveling from Beer-sheba toward Haran. It is found in the 28th chapter of Genesis. He had come to a certain place and he stayed there overnight. He took a stone and used it for a pillow and laid down to sleep. While he was asleep he dreamed a dream in which he saw a ladder reaching from earth to heaven. and the angels of God were going up and down this ladder. He awoke from his sleep and remarked that God must be dwelling in this place, and that this was the ~~very~~ house of God, and the gate to heaven. So he took the stone and set it up as a pillar, and anointed it by pouring oil on the top of it. He named the place Bethel, which means, "The House of God." In Hebrew, the word BETH means house of, such as Bethlehem, which means House of Bread. And the word El means "God". At different times the Jews used the Word Elohim which ~~xxxx~~ refers to the Divine Majesty of Almighty God. So Bethel, merely means, "House of God." But then Jacob made a vow and said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to ~~xxxx~~ put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set ~~my~~ for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

So now we find Jacob 20 years later, and he is commanded by God to go and make an altar at Bethel, 35:1. Jacob orders his entire entourage, both relatives and others to do away with all foreign gods, to be clean, and to change their garments. Gen. 35:2. He tells them, (text: 35:3. So the people turned over to Jacob the foreign gods, as well as their jewelry which

He said that he has an unquenchable desire to learn more and more and more.

This is why I believe the majority of people come to Church, to be fed. To be fed with a food that the world cannot give. To be fed with the food that can only come from God. To have our lives filled and satisfied and to strive to render our praise and worship to God as well.

The Psalmist tells us, "Oh taste and see that the Lord is good." He doesn't say to come out of habit to the Lord, because He is good. He says "Taste". "Taste meaning to eat of what He has to offer. To hunger after this, to seek it as we would food. To be satisfied and filled from a spiritual diet when we come to Him. I believe that in this respect we too partake of Altar - Rations, and thus we have something that can sustain us thorough another week, and supply something to digest for ~~the~~ our thoughts and thinking during that week.

But there was one other thing that Jacob was involved in and this was that he not only partook of "Altar - Rations," meaning spiritual food, but he also partook of "Alter - rations," meaning that he and his household were changed by this experience. He said, 35:2b, "Put away the foreign gods that are among you, and be clean, and change your garments." What this meant was to ~~change~~ alter their attitudes, to alter their lives, and to alter their dress.

To alter their attitudes meant that they were to do away with or destroy those little images or trinkets, big or little that would keep them from having only one God. Those things that they wanted to hang onto like a security blanket. To alter their lives meant to cleanse themselves bodily spiritually and mentally. It meant to do away with the filth and the dirt that clings to all sinners, but must be removed when one wants to live for God. To alter their dress, meant to put on the new person that ~~xxx~~ should emerge when one is sincerely a follower of God. To throw off the old outer appearance that could not distinguish them from the Cananites and all of the others who lived around them. But when they were willing to alter their dress, they were standing out like the proverbial sore thumb.

consisted of earrings, and Jacob buried them under an oak tree by Shechem.

we read that they traveled under the Divine protection of God, who caused the surrounding nations to be in terror so that they did not disturb

Jacob and his party as they journeyed through their territory. 35:5.

the Cananite city of its ~~NAME~~ ^{NAME}
Jacob arrived at ^ALuz, which was ~~the former name of the place~~ before Jacob

named it Bethel. 35:6. And we read that Jacob built there an altar and once again renamed the place. This time he called it El-Bethel, 35:7.

This now signifies that it is the God of the Place, rather than the place itself. So what El-Bethel really means is, "The God of the House of God."

Now from this story as well as from the previous stories of Jacob concerning the 20 years that have intervened, we can see that Jacob had been very richly blessed. He had made a vow to God, that he would serve God and render to Him what he rightfully owed God for the blessings he would receive. He had been living as it were on "Altar - Rations." The vow had been made before a makeshift altar, and God had kept His part of the bargain by feeding and clothing ~~xx~~ and blessing Jacob for these 20 years. All that God is requiring from Jacob now, is a remembering of the sacred oath he had taken.

I see in this story a parallel between our lives and the life of Jacob. we worship God here in this sanctuary or other sanctuaries if we are in other places perhaps. But I often wonder why people attend church. I know why we should but I question our motives for doing so. Some people say that is a habit they have ~~acquired~~ acquired. Others say because they were brought to the church as children and never stopped attending. But I do not believe these are completely true and valid. I believe instead that we come because of a hunger that needs satisfied. I believe it is because we cannot get what we get from church attendance anywhere else. We can form all kinds of habits, but they do not affect us in the same way.

A man from this congregation summed it up this past week when he told me that the more he delves into the Word of God, the more he hungers for it.

Now this is what I believe this scripture is saying to us today in 20th century America. It is saying that we have been feasting on the "Altar-Ration" sent from God for a long time. It is now time that we are willing to make some "Alter - Rations" in our lives because of it. God has fed us and clothed us and blessed us. Now it is time we altered our attitudes by doing away with the foreign gods that keep us from the one true God. It is time we buried the trinkets and earrings that keep us from truly being God's people. Now is the time to ~~xxx~~ alter our lives by cleansing ourselves not only outwardly, but inwardly as well. To dispense with the filth and the dirt that the unregenerate sinner has about him, and to adopt the new attitudes of love instead of hatred, of forgiveness instead of remembering old grudges and insults, of prayer for those who still use us and abuse us, and thus showing that we have truly accepted Jesus Christ as our Lord and Saviour. Now is the time for us to don the new garments that come with being a born again person. To be that new creation that Paul speaks of. To have that desire to share the Saviour with others whenever the occasion arises.

(Illustration of atheist)

This is the exact opposite of all of the preceeding, but contrast that illustration with the woman, (Illustration of woman threatened by her husband.) This is the courage we all need as Christians. But it is a courage that only comes when we have gathered strength from being a worshipping Christian. From coming to God's House and getting "Altar - Rations," and then by letting the "Altar - Rations" transform us so that we make "Alter - Rations" in our lives and thus share all of this with others.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY AFTER EPIPHANY JANUARY 19, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
CHRIS CAMPBELL, MARY DELLEN - ACOLYTES

ORDER FOR WORSHIP 11:00 A.M.
PRELUDE MUSIC: "CHANT DU VOYAGEUR" PADEREWSKI
"PRELUDE ON 'OLIVET'"

SILENT PRAYER

*PROCESSIONAL HYMN No. 7 "REJOICE, YE PURE IN HEART"
*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "OH CHRIST, WE STAND AS YOUR
WATCHMEN EVER ON THE ALERT, READY FOR ANY THREAT TO
OURSELVES OR OTHERS. CHRIST THE REVEALER OF GOD AND
AS THE PROPHET SAID, WE ARE YOUR WATCHMEN. FORGIVE US
WHEN WE HAVE DESERTED OUR POSTS. PARDON US WHEN WE
HAVE LET SIN INVADE OUR OWN LIVES OR LEFT THE WAY OPEN
FOR TEMPTATION TO OVERCOME OUR NEIGHBOR. FORGIVE US
WHERE WE HAVE FORGOTTEN TO WARN OUR NEIGHBOR OF IMPENDING
DANGER, AND WHEN WE FAIL TO MEET HIS BASIC NEEDS. AND
AS YOU FORGIVE, GRANT US THE STRENGTH TO STAND FAST AT
OUR POSTS DESPITE OURSELVES. WE PRAY IN THE NAME OF
JESUS WHO DIED TO MAKE US NEIGHBORS. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: 1 SAMUEL 12: 13-25

HYMN No. 229 "DEAR FATHER, TO THY MERCY-BEAT"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

Tonite: Youth meeting from 6 grade up, re-organize
ALL YOUTH.
Welcome visitors: sign card/book or both
Greet one another

OFFERING

OFFERTORY "SIMPLICITY" CLARKE

ANTHEM: "HOW GREAT THOU ART"

SERMON: "WORN CARPETS AND BAD KNEES!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 32 "SAVIOR, AGAIN IN THY DEAR

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "MAESTOSO" DOIGE

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. ROBERT TAIT TO THE "GLORY OF GOD".

SERVING AS USHERS TODAY ARE: *PAUL RIEMER, DARYL TAIT,
JOHN DREHER, GARY PENAR AND DON KINGSLEY.

ELDER AND MRS. ROBERT BASEHORE WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. ANN FALKNER
AND PAULA STEPHENSON.

THE ATTENDANCE LAST SUNDAY WAS 218.

HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. DOROTHY
NICHOLAS, MRS. TRESA NICHOLAS,
HAROLD SANDBACH.

WE EXTEND OUR DEEPEST SYMPATHY TO THE FAMILY AND FRIENDS
OF MRS. MARGARET BALDAUF WHO PASSED AWAY THIS WEEK.

TODAY - 2:00 P.M. BAPTISM - SHOULD YOU WANT YOUR BABY
BAPTIZED - CONTACT THE MINISTER.

TODAY - 6:00-7:00 - YOUTH CHOIR PRACTICE.

THURS. - 7:00 - BIBLE STUDY GROUP MEETS IN THE UNDER-
CROFT - EVERYONE IS WELCOME.

NEXT SUNDAY - 5:30 P.M. - CONGREGATIONAL DINNER AND
MEETING - CHET STAUFFER WILL BE MC; DAN FILETTI OF

17/76 WILL BE GUEST; MIKE NAZARUK WILL SHOW A FILM
ON "GOOD OLD TIMES" AT ST. PAUL'S; YEAR BOOKS WILL
BE DISTRIBUTED. CHILDREN 10 AND ABOVE ARE ASKED TO
ATTEND THE MEETING - SMALLER CHILDREN WILL BE SHOWN
A SPECIAL FILM BY HOWDY BOLAM. THE LAY LIFE AND WORK
COMMITTEE OF 1974 ARE IN CHARGE OF KITCHEN.

MRS. CHARLTON WOULD LIKE TO THANK THE CONGREGATION
FOR THE CARDS, PRAYERS, AND WELL WISHES.

NORMA KNAUER WOULD LIKE TO THANK THE MANY FRIENDS OF
ST. PAUL'S WHO SENT CARDS, FLOWERS AND GET WELL WISHES.
FLOWERS FOR THE ALTAR - DATES OPEN ARE FEB. 2, 16, 23.

MARCH 2; APRIL 6 AND 20.

HERALDIA RIVERA - HUSBAND
PROGRAM

But after WW II affluence rear ugly new
little no need 4 G

Peop point all sorts ills 4 decline of Ch.
Believe biggest factor, peop no pray
Pray sumthin Minis do 4 us, last all week

No faith crisis, "PRAYER CRISIS"

I need any Ch get bak on knee & beseech G 2 help
Need mor "Worn Carpets and Bad Knees" all congs
Perhaps wat real wron peop not know how pray
so busy preach social gosp hav forgot examp Js
We neglect educ Ch peop funda of faith

Ask avg laym any giv cong pray & embarrass
WHY?

Not prop instr/taut ther4 fear make spect selves
As result many refuse pray

Every1 in cong shud B able pray if called upon
2 long think minis only 1 can pray,
this wrong, all shud B qualified

2nd part text Sam say signif (read 23b)

He no embarrass, but teach rt & prop way
ther4 take cue Sam & Js next Sun will try teach
how pray

Shud help pray more effect & mor often
Bring penc/paper write dn if like,
in fact encourage write things dn in serm remem

Scrip next wk acct Js instruct Disc in prayer
Lk 11:1-13

Think prayer, read bout pr. mull it over, & try
pray H Sp work in us 2 BCome pray peop

End with story cud B many congs call selves Xpians
& my peop those congs call selves Xpians
(Illus. Robert Laidlaw prayerlessness)

Do we perhaps C selves this examp?

Let's pnder anew prayer indiv & as cong.

Wat need 2day more "Worn Carpets and Bad Knees",
Bcause we spend more time on them in prayers 2
Al G

Letbus pray.

"Worn Carpets and Bad Knees!"

Text: I Sam. 12:23, "God forbid that I should sin
against the Lord in ceasing to pray for you; but I
will teach you the good and right way."

Scripture: I Samuel 12:13-25

(Illus. deth Mrs. Prayer Meeting)

This from GRACE AMBASSADOR magazine
humorous obit yet sad commentary connected with it
denom & faith Crisis,

perhaps, But I think bigger prob
In scrip this AM Sam tell peop Saul appointed king
He prom if will serv Lord king & peop prosp
But if unwilling obey G read vs 15b

See what G can do vs 16

Sam sets stage 4 mirac vs 16

wh harv May/Jun tween Passo/Fente

rt aft Barley harv 1st sheaf wav offer G 3rd
day Passo

no rain til autum Prov 26:1

Result Sam ask mirac vs 18

Pray 4 us vs 19

Reassur of Sam vs 20

G will renew relationship vs 22

Sam prom no desert/will pray vs 23 text

No doubt Sam as pr/proph/minis 2 Jew peop,

most infl lead Israel in own time

He tell cont intercede G 4 them/str conv he care

From all this evid 1ce again in prosp Jew peop turn
from G & enjoy abund

Give litt/no thot bless received

at things fall apart & world crumb, aware need G

(Illus. John Sherman, "Best proph of future is past")

Can C this if look events life as we liv it

Can C mirrored us & actions lives prev geners

if we dare look

Our lives closely parallel thos prev civilizs

makes 1 shudder think outcome

We so much like peop Is. it frightening

Dep 29 nation & world after super yrs abun,

peop aware need beyond selves

Ch's began needed again after forgot cert extent

Dur dep fams 2gether again/peop liv simply made

do what had

In ch's & homes, "Worn Carpets and Bad Knees" were
in evidence, Bcause peop spend time in prayer

"Worn Carpets And Bad Knees!"

Text: I Samuel 12:23, "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and right way."

Scripture: I Samuel 12:13-25

(Illustration of death of Mrs. Prayer Meeting)

This appeared in the Grace Ambassador and is a humorous obituary lamenting the loss of the Prayer Meeting in Churches. Although it is supposed to be laughable, it has a sad commentary connected with it. Our denomination has been involved in the past few years in combatting what is called, "A Faith Crisis." We are supposedly involved in one, and our Denomination has been wrestling to overcome it. There may be a faith crisis in some churches, but I believe the real problem with our Denomination and many other Denominations is ~~problems of the Prayer Meeting~~ a crisis of another sort.

In our scripture today, Samuel is telling the people that Saul has been duly anointed and properly installed as the king they desired. He promises them that if they are willing to continue to serve the Lord, both the king and the people will prosper. But if they are unwilling to obey God, then in his words, "Shall the hand of the Lord be against you, as it was against your fathers." vs 15b.

Then Samuel challenges them to observe what the Lord can do to show his power and His might. vs 16. Samuel asks, "Is it not wheat harvest today?" vs 17a. The wheat harvest took place in May and June. This would be sometime between the Passover and their Pentecost. It came right after the Barley harvest, the first sheaf of which was waved as an offering to the Lord, on the third day of the Passover. The rains were over and no more rain could be expected until the autumn. Rain in harvest was as rare a thing in Palestine as snow in winter. Solomon in ~~the~~ Proverbs 26:1 wrote, "As snow in summer, and as rain in harvest, so honor is not fitting for a fool." Thus we can see that what Samuel is going to ask God to do constitutes a miracle. vs 17b. And Samuel called upon the Lord, and the Lord sent thunder and rain to the extent that the people feared God, and Samuel.

So from this the people are made aware that their seeking of a king, was contrary to what God wanted for them. They ask Samuel to pray to God for them. They are concerned for their very lives because they have asked for a king, contrary to what God wanted for them. But Samuel reassures them that although they have greatly sinned, God will renew His relationship with them, if they are willing to be obedient to God.

Samuel also reassures them that he will not desert them either, and that he will continue to pray for them. He tells them, (text) "God, forbid that I should sin against the Lord in ceasing to pray for you." There is no doubt that because of the functions he performed as a Priest, a Prophet, and an all around minister to the Jewish people, that Samuel was the most influential religious leader in Israel in his own time. Thus when he vowed that he would not forsake praying for the people of Israel, he was telling them that he would continue to intercede to God on their behalf, and he was striving to convince them that he cared and was concerned about their well being.

From this story it is evident once again that during times of prosperity the Jewish people turned from God and enjoyed their abundance, without giving too much thought to the blessings they had received. But when things began to fall apart and their little world was tumbling down all around them, it was then they became conscious of ~~where~~ their ~~blessings~~ need to turn to God.

John Sherman once said, "The best prophet of the future is the past." We can see this if we look at the events of life as we live it. We can see mirrored in us and our actions, the lives of previous generations ~~mirrored~~ if we dare to look. Our lives so closely parallel those of previous civilizations that it makes one shudder to think what the outcome will be. We are so much like the people of Israel it is frightening. When the depression of 1929 came upon our nation and the world, after some super years of abundance, people became aware of a need beyond themselves. Churches began to be needed once again after being forgotten to some extent. During the

years of the depression, families came together again. People ~~lived~~ learned to live simply and to make do with what they had. ~~The religious upsurge continued even more fervently after World War II, and tapered off a little until the Korean War. Then it surged up again and then tapered off and has continued to taper off a little more each year ever since. The more affluent we have become, the more people have felt little need for God. But now that we are here again~~

In the churches and in countless homes, ~~people~~ "Worn Carpets, and Bad Knees" were in evidence because people were spending time upon them in prayer to God for help. But following World War II affluence ~~has~~ reared its ugly head, and with it little or no need for the help of God.

People point to all sorts of ills as the reason for the decline of the church and religion, but I believe the biggest factor is that we do not pray. Prayer is something only the minister does on Sunday morning and that is what will carry me through the week. I do not believe we have a faith crisis as much as we have a "Prayer Crisis." I see the need in any church to get back on its collective knees and beseech Almighty God to help us. We need more "Worn Carpets and Bad Knees" in all congregations.

But perhaps what has really been wrong, has been that many people do not know how to pray. We have been so busy preaching the social Gospel, we have forgotten the example of Jesus, and neglected to educate church people in the fundamentals of the faith. Ask the average layman in any given congregation to pray and he or she is embarrassed. Why? Because they have not been properly instructed and taught and therefore they are fearful of making a spectacles of themselves by praying publicly. So as a result many people will refuse to ~~to~~ pray. But everyone in any congregation should be capable of praying publicly if called upon to do so. We have equated for too long that the minister is the only one qualified to pray. At congregational meals, and fellowship dinners, the ministers are always asked to say the blessing, when anyone should be able to do so.

In the second part of our text for this morning, Samuel says something else

that is very significant. He not only says, "God forbid that I should sin against the Lord in ceasing to pray for you," but he also adds, "But I will touch you the good and right way." He is saying in effect, that he is willing to continue to pray to God on their behalf. And he is not going to embarrass them by making them do all of the praying. But he is also willing to share his know how about the subject with them as well.

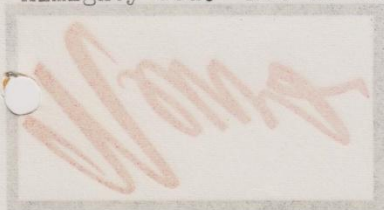
Therefore, taking a cue from Samuel, and from Jesus Christ as well, next Sunday I would like to share with you some informative things about prayer which perhaps may help all of us to pray more effectively as well as more often. You may bring pencil and paper next week and write some of these things down if you like. In fact I would encourage you to write things down from any sermon that you would like to remember. For our Scripture next week we will be using the account of Jesus instructing his disciples in prayer as found in the first 13 verses of the 11th chapter of Luke.

I would ask you to think about prayer this week, and look up references to ~~in~~ in the Bible, and in general to try to think through what it is all about. And most especially, I would ask you to pray about it, that the Holy Spirit may work within each of us, to truly become more of a praying people.

I would like to leave with you today, a story that could very well be many congregations ~~xxxxxx~~ who call themselves Christians, and many people within those congregations.

(Illustration by Rbbert Laidlaw about prayerlessness).

Do we perhaps see ourselves in this example? Let us ponder anew, prayer individually, and as a congregation. What we need today is "More Worn Carpets and Bad Knees," because we spend more time on them in prayer to Almighty God. Let us seek Him now in prayer.



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HOW WATTSOFFER KICKER GERRITZ KESS'PO

This is the day which the Lord has made, let us worship and be glad in it.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

THIRD SUNDAY AFTER EPIPHANY JANUARY 26, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
CHRIS CAMPBELL, MARY DELLEN - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "PSALM VIII" BAYLOR
"PRAYER IN THE CHAPEL" MACDONALD

SILENT PRAYER

*PROCESSIONAL HYMN No. 4 "COME, THOU ALMIGHTY KING"

*SCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "MOST HOLY GOD, WHO DOES SEARCH AND PURIFY THE HEARTS OF MEN: GRANT US TO KNOW OURSELVES AS WE TRULY ARE; OPEN TO US THE CONDITION OF OUR SOULS; GIVE US PENITENCE AND FORGIVENESS FOR OUR SINS, ENABLE US WITH STEADFAST RESOLUTION TO AMEND OUR LIVES; DELIVER US FROM CAPTIVITY TO FALSE THOUGHTS AND EVIL HABITS, THAT WITH UNITY OF MIND AND PEACE OF CONSCIENCE WE MAY HAVE OUR FULL RECONCILIATION WITH YOU, AND BE OF THE BLESSED COMPANY OF ALL YOUR FAITHFUL PEOPLE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 Bibles?

SCRIPTURE LESSON: LUKE 11: 1-13 Bible readings

HYMN No. 228 "BEHOLD US, LORD" Ex. 26, 27, 28

*STATEMENT OF FAITH (FRONT OF HYMNAL) Extras in back
get ready for
Feb.

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ARIBSO"

FRANCK

> INSTALLATION OF OFFICERS AND TEACHERS OF CHURCH SCHOOL.
ANTHEM: "KUM BA YAH" YOUTH CHOIR
SERMON: "I NEED, GIVE ME, AMEN!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 226 "DEAR LORD AND FATHER"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "RECESSIONAL IN B" SCHULER

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. GILBERT HEGINBOTHAM IN MEMORY OF HER "HUSBAND".

SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE

VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.

DEACON AND MRS. DAVID CURTIS WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY MASSART

AND MRS. NORMA FENCIL.

THE ATTENDANCE LAST SUNDAY WAS 267. HOME NOW

> HOSPITALIZED: MRS. EMMA HEGINBOTHAM, MRS. DOROTHY

NICHOLAS, MRS. TRESA NICHOLAS, HAROLD SANDBACH. - HOME

MRS. DEBRA BIER, 207 GREENVIEW DRIVE TOOK HER NEW

BABY BOY HOME THIS WEEK.

MRS. TRESA NICHOLAS WOULD LIKE TO THANK THE CONGREGATION

FOR THE FLOWERS AND CARDS AND WELL WISHES.

> TODAY - 5:30 - CONGREGATIONAL DINNER AND MEETING -

ALL CHILDREN 10 AND ABOVE ARE EXPECTED TO REMAIN FOR

THE MEETING - YOUNGER ONES WILL BE SHOWN A FILM.

CHET STAUFFER - M.C.; MIKE NAZARUK WILL SHOW FILM ON

PAST ACTIVITIES OF ST. PAUL'S. PLEASE BRING SUFFICIENT

FOOD FOR YOUR FAMILY - TUREEN TYPE MEAL.

> WE NEED MEN TO SET UP TABLES AND CHAIRS IN THE UNDER-

CROFT AFTER THE CHURCH SERVICE.

TUES. - FEB. 11 - A BEELINE FASHION SHOW WILL BE HELD

IN THE UNDERCROFT AT 7:30 P.M. EVERYONE IS WELCOME

AND IS ENCOURAGED TO BRING A GUEST. A \$50. OUTFIT

WILL BE GIVEN TO THE PERSON WITH HIGHEST SALES OVER

\$100. DOORPRIZES AND A SURPRISE FASHION SHOW INCLUDED.

TICKETS ARE AVAILABLE FOR SWEETHEART DINNER DANCE -

FEB. 15 - SATURDAY, AT THE SAXONBURG FIRE HALL.

SEE THE WAYNE DEANERS OR BEA IN THE OFFICE.

TUESDAY - 7:00 - BOARD OF CHRISTIAN EDUCATION.

TUESDAY - 7:30 - PROPERTY COMMITTEE MEETING

DON'T FORGET TONIGHT - 5:30 - YEARBOOKS ARE READY THEN.

Welcome visitors: greet one another.

All prs no need b this complete
 But shud try formulate prs this way
 G no judge ABC no use all pts
 But want us cum 2 Him, all times/places
 Js t out scrip, must pr/pr/pr that which needed
 Illus man visit by friend, noting 2 eat,
 gd other friend get up ask bread
 aroused fr no give bread Bcause asked, but Bcause
 of other friends need.
 This how G ans pr,
 not Bcause we need, but Bcause we express need
 Js also say, Vs 9 (read)
 Cum 2 G, Pr/pr/pr/
 continue seek/knock/ask/
 this secret of pr
 Not merely cum 2 G ask 1nce/no ans/4get it
 But 2 pray/cont pray until get ans.
 Now all this hopefully give ea insite how 2 pr
 what need now 2 practice it
 Would ask any never indulge much pr, 2 make habit
 of it, beg 2day
 Upon arising thank G for nites blessings/ new day
 pr meals/bus/car/work etc/
 Should make prayer lists, this B needs this church
 peop here/friends/neighbors/pastor
 Would like C pr groups start here,
 perhaps would C outpour G spirit our livs & comm.
 (Illustration Dr. Norman Hall & prayer)
 This examp we underestimate pr & power of it
 Let us Bgin 2day cum 2 G mor than in past
 " cum 2 G & C wat great things He can do if
 we trust Him, & Blive He giv what asked
 Js said, "WHATEVER YE SHALL ASK THE FATHER IN MY
NAME, HE WILL GIVE IT YOU."
 And again He said, "WHATEVER THINGS YE DESIRE, WHEN
YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL
HAVE THEM."
 This must do as cong, & individ
 past yr seen many wonderful things happen this Ch
 Only explan G at work here.
 But only seen beginning what G can do
 Must come 2 Him in faith/Blive He will answer,
 & all continue 2 pray/pray/pray.
 No longer can prs B "I NEED, GIVE ME, AMEN"
 but rather, they must come from loving/dedicated
 peop/ dedicated hearts, of cong of God's people.

"I Need, Give Me, Amen!"

Text: Luke 11:1,
 "And it came to pass, as He was praying in a certain
 place, when He ceased, one of His disciples said to
 Him, 'Lord, teach us to pray, as John also taught
 His disciples.'"

Scripture Luke 11:1-13

(Illustration little boy, prayers & nail)
 Perhaps many peop pray this way,
 maybe sum us do
 We self-suffic & no need G only when bad troub
 I feel I sumtime know how G feel, when peop cum 2
 me when 2 late, & say, "I no want bother U, U busy.
 It true pastor busy, but his job help peop
 G busy all world, but not 2 busy hear prays of pe
 Must cultivate habit pray G all times, places
 this P say Thessa, "pray without ceasing"
 Last wk said, teach pray this wk
 Must 1st under I no know all 2 know prayer
 My pr. life sumtimes not adequate wither
 Many times diffi 2 pray
 I like U, groping 4 way many times.
 Please accep guide/outline not as final auth.
 but as means increse effectiv as peop G striv
 cum 2 Him in pr.

Ironically our scrip/SS lesson same,
 G tell us sumthing bout prayer, more than coincid.
 (Read Text)

- Then Js gave L's Pr. 2 discips
 1. consider B perfec pr./contain elem need in p
 Outline: 1. Salu/intro, prais thanksgiv
 We ackn G creator. Not pal/buddy dn street,
 no call up, "Joe, I need car, give me keys, so lon
 HE FATHER, ALMIGHTY, GOD
 2. Ackn, He do thing His way,
 submission 2 His will 4 us.
 3. Petitions, we ask 4 needs, lay probs B4 Him
 Respectful seek His answer how He want answer
 4. Confession, all sinners/no sin, no need pray
 commit sins ea day
 5. God's guidance, against wiles devil, evils world
 6. Thanks 2 G 4 answers pr
 One line again:
 1. praise/thanksgiv, 2. Obed His will, not ours,
 3. needs/petitions, 4. conf. 5, guidance all life
 6. thanks answers pr **IN JS NAME**

I Needed, Give Me, Amen!"

Text: Luke 11:1,

At it came to pass that, as He was praying ~~in~~ a certain place, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples."

Scripture: Luke 11:1-13

^{who}
A little boy had been taught to pray, found himself sliding down a roof and apparently to a serious fall. As he slid toward the edge he prayed, "O Lord, save me! Save me! Just then a nail protruding through the roof at the edge caught his pants and he hung at the edge, stopped just in time. He quickly added a postscript to the prayer, "Never mind Lord,; a nail has done it for you."

Perhaps many people come to God in this fashion, if they come to Him at all. The lure of being self-sufficient is always with us, and we want to handle things in our own way. There are times when I believe I know how God must feel about us, when I encounter someone and their world has collapsed around them, and it is too late to do anything about it. And they say to me, "I didn't want to bother you because I know you are busy." Yes, ~~God is busy~~ ~~just as~~ a pastor is busy, but he is there to help in times of need and he can only do that if called upon to help. God is busy in all of the world, but He is never too busy to hear our prayers. So we must cultivate the habit of coming to Him at all times, and not just when we are in serious trouble. This is what Paul was saying when he told the Thessalonians to pray without ceasing. He meant to continually come to God.

In our scripture this morning we read the very familiar giving of the Lord's Prayer. Jesus gave this prayer to His disciples because they came to Him and asked Him to teach them how to pray as John had taught his disciples.

Last week I said that during this sermon I would teach you how to pray. Now you must first of all understand that I do not profess to know all there is to know about prayer. There are many times when I know that my prayer life is not completely adequate. There are many times when I find it difficult to pray. So I must add that I am just like any of you, groping for the way,

Many times. So please accept this guide and outline not as a final authority, but as a means to increase our effectiveness as a people of God, striving to come to Him in prayer.

Ironically, the scripture for this morning was also the scripture for the adult sunday school class. I knew nothing of this and did not learn of it until sometime Thursday afternoon. I believe that we can see in this once again, that God is leading us and trying to get His message across to us concerning prayer. So therefore, I believe it is more than a coincidence, but it is the leading of God.

TEXT! 8 THEN JS CAME L'S PRAYER.
~~XXXXXXXXXXXXXXXXXXXX~~ The Lord's Prayer is considered to be the perfect prayer, not only because it was given by Js, but because it contains all of the elements needed in any prayer. We are not going to analyze it verse by verse, perhaps we can do this at a later time in a series of sermons.

Let us suffice it to say that the Lord's Prayer contains the following outline. First: it has a salutation or introduction which is made up of praise and thanksgiving. This all prayers should have. We acknowledge that God is our Creator. He is not the old pal that we may have at the mill or plant or living next door. He is not "The man upstairs", or any of the other common names and titles we try to place upon Him. Nor is He the old trusted friend that we can call up and say, "Joe, I need your car, give me the keys, so long. But instead, He is Father, He is Almighty, He is God.

Second: We do not come to God and demand action as we would seek service on our car or television. We come to Him acknowledging that it is to be done in His way. Thus we would use the second point as being one of submission to His will for us.

Next: we come to Him with our petitions. This means we ask for whatever it is we have need. We lay our problems before Him seeking that He will give us the solutions that are needed. Here again we do not come and tell God how to do it. We respectfully seek His answer in whatever way He wants to answer.

Next: we need to come to Him in confession. There is no sense in us fooling ourselves, and trying to fool God by believing that we are without sin. We commit sins each day and we need to ask for God's forgiveness for them. Anyone who refuses to acknowledge that he is a sinner, need not bother to pray, for God is not going to answer the prayers of someone who tries to put himself on the same plane with God.

And then finally: we need to ask for God's guidance to withstand the temptations of the world. To be able to withstand the wiles of the devil, and then to thank God for His answers to our prayers.

So basically the outline for prayer is:

1. Introduction or Salutation which includes praise and thanksgiving to God.
2. Obedience to His will, not ours.
3. Our needs, or our petitions.
4. Confession of our sins
5. Guidance in all of life
6. Thanks for the answers to our prayers and praise to Him again in Jesus name.

Now all of our prayers do not always need to be in this specific order, nor do they need to contain all of these elements. But we should learn to formulate our prayers so they correspond to this type of outline.

God is not going to judge us with an A,B, or C, if we use or do not use all of these points. But what He wants is for us to come to Him, and to seek Him, not only when we have needs, but in our times of joy and happiness as well.



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How W. J. ...

the trees ~~which~~ which provided the wood. Thanks for the men who cut the trees, for the mill that planed and sawed them. For the factory that processed the wood and built the pews and so on. You see, it is simple little things for which we need to be thankful, and we need not always look for the big things to thank God for.

Point three: we must ask what we want to ask for. We do not come and say, "I Need, Give Me, Amen." Instead we ask that if it be possible that God grant our request.

And then we need to thank God for hearing our prayer and for acting upon it. Now this is the basic formula for prayer. Not all prayers need to contain all of these ingredients, all of the time. But generally we should use all of them in a prayer.

Let me give them again: Praise to God, thanksgiving to Him for many different things, our needs or petitions, and our gratitude for the answer.

~~I~~ ~~n~~ ~~ve~~ read ~~in~~ in our scripture for this morning ~~we see~~ that Jesus points out that we should pray, and pray and continue to pray for something of which we have need. He uses the illustration of a man being visited by a friend, who has nothing in the house for the friend to eat. So he awakens another friend to give him some bread. The aroused friend will not give bread because he is asked, but because of the other friends need. This is how God answers our prayers. He gives us not always because we need, but because we ask and express that need. This also amplifies what Jesus said about God knowing what we need even before we ask, but the responsibility rests with us to make that desire known to God and then He will act upon it.

Jesus also points out that we are to, "Aske etc. vs9)

That means we are to come to God and to pray, pray, pray. We are to continue seeking, and knocking, and asking. This is the secret of prayer. ~~It~~ ~~is~~ is not merely coming to God once and asking His help and when we do not get our desired answer to forget about it. But rather, it is to pray and to continue praying about the matter until we get an answer one way or another.

Now all of this hopefully will give each of us perhaps a new insight on prayer. What we need to do now is to begin to practice it. I would ask any of you who have never indulged in much prayer to make a habit of it by beginning today. We should take a few moments upon awaking to thank God for the rest of the night, and for bringing us to a new day, and to ask Him to lead us through the day. We should thank God for our food at breakfast, lunch and supper. We need not make a big display of this in public. It can be done quietly and privately as well as openly.

We need to ask God's help as we go about our appointed tasks at different intervals during the day. Too often people associate prayer with speaking out loud with hands folded, looking up to heaven. This is one way to pray, but we can be praying to God in the midst of a whole mob of people, without ever bowing our heads. We can pray on a bus, a train, a plane, a boat, or wherever we are and at anytime.

Let us each one here begin to pray for the needs of this church, and that means for the minister as well, because he sure needs your prayers many, many times. Let us begin to pray for each other as members of this congregation. And let us reach out in love toward each other and become a much closer knit family of God here at St. Paul's. I would like to see some prayer groups organized in this church, meeting regularly to pray for our needs here. If we would do this, I know that we would see a mighty outpouring of God's spirit in our lives and in this community. Let's pray for help in this direction. In fact it would be a good idea if we each were to sit down and make a list of the things we need to pray about ^{& people} ~~xxxxxxx~~ and for. Then we need to make it a daily practice to take this list and pray to God about it. We never know the far reaching effects that prayer may bring about.

Dr. Norman Hall a minister once stood on the summit of a mountain called Snowdon which is approximately 3560 feet above sea level.

(Illustration of sunrise & following events.)

This I believe shows how we underestimate the power of prayer. Let us begin today to come to God more than we have in the past. Let us come to God and

see what great things He can and will do if we trust Him, and we believe that He will ~~xxxxxx~~ give whatever we may ask. Jesus said, "Whatever ye shall ask the Father in my name, he will give it you." And again He said, "Whatever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." This we must do individually and as a congregation.

This past year many of us have seen some wonderful things that have happened in this church. ~~xxxxxxxxxxxxxxxxxxxx~~ The only possible explanation is that God has been at work here. But we have only seen the beginning of what God can do. But we must come to Him in faith, believing He will answer, and all of us continue to pray, and pray, and pray. No longer can our prayers be, "I Need, Give Me, Amen." But rather, they must come from loving, dedicated hearts, of a congregation of God's people.

CLIENT

FOR RELEASE



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Wanna

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FOURTH SUNDAY AFTER EPIPHANY FEBRUARY 2, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, ELLEN MASTER - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "Adagio" GUILMANT
"SERENADE" CZERWONKY

SILENT PRAYER

*PROCESSIONAL HYMN No. 38 "O DAY OF REST AND GLADNESS"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) - "IN THY GREAT MERCY HEAR US,
OUR FATHER, AS WE CONFESS OUR MANY SINS AGAINST THEE
AND OUR BRETHREN. FOR ALL ANGER AND SELF-WILL; FOR
ALL USE OF OUR STRENGTH TO BEAT DOWN THOSE WHO ARE
WEAKER; FOR EVERY UNHOLY DESIRE AND IMPURE THOUGHT;
FOR THE LOVE OF MONEY WHICH IS THE ROOT OF EVIL; FOR
HATREDS AND PREJUDICES WHICH INJURE OTHERS AND CORRUPT
OUR OWN SOULS; FOR LITTLE SACRIFICES ON BEHALF OF
GREAT CAUSES; FOR PLACING DEPENDENCE IN OURSELVES RATHER
THAN IN THEE, FORGIVE US, O LORD "THROUGH JESUS CHRIST
OUR SAVIOUR. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: MATTHEW 15: 1-20

HYMN No. 19 "WE PRAISE THEE, O GOD, OUR REDEEMER"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY

"PRAYER"

SERGISSON

ANTHEM:

"AMAZING GRACE"

NEWTON

SERMON:

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 290 "STAND UP, STAND UP FOR JESUS"
(STANDING FOR ALL FOUR VERSES)

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "FANFARE POSTLUDE" GRAHAM

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. ROLAND THOMPSON TO THE "GLORY OF GOD"
SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN
REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR.
ELDER ARTHUR SNYDER WILL REPRESENT COUNCIL AT THE DOOR.
NURSERY WILL BE PROVIDED TODAY BY: MRS. RODNEY RENSEL,
MRS. PHILIP SNYDER AND PAULA STEPHENSON.

THE ATTENDANCE LAST SUNDAY WAS 174
MONDAY - 7:30 - WOMEN'S MARY PRUGH CIRCLE

WED. - 7:30 - CHURCH COUNCIL MEETING

THURS. - NEWSLETTER WILL BE PUBLISHED - PLEASE HAVE

ALL MATERIAL IN BY WEDNESDAY. MR. W.W. PFABE-BOMH - H.M.E

ALSO HOSPITALIZED: MRS. AMELIA DREHER, NORTH SIDE HOSP.

YOUNGSTOWN, OHIO 44504 - ROOM 379, MRS. DOROTHY

NICHOLAS, MRS. TRESA NICHOLAS, REV. GRANVILLE COOPER.

HAROLD SANDBACH WOULD LIKE TO THANK THE CONGREGATION

FOR THE FLOWERS FROM THE ALTAR, CARDS AND PRAYERS.

TONIGHT: 6:30 P.M. - YOUTH CHOIR PRACTICE - 100TH

COMING EVENTS: TUES. FEB. 11, 7:30 - HISTORY REPEATS

ITSELF. REMEMBER THE MEN'S FASHION SHOW? THE ARC

CLASS IS SPONSORING A BEELINE PARTY AND FASHION SHOW

WITH "RACHEL" LINK, "DARLA" KENNEDY AND "PAULINE"

PFABE MODELING THE LATEST IN WOMEN'S FASHIONS.

THERE WILL ALSO BE WOMEN MODELS, DOOR PRIZES AND

REFRESHMENTS. NO ADMISSION CHARGE AND GUESTS ARE

WELCOME.

FEB. 15 - SATURDAY - SWEETHEART DINNER*DANCE - AT

SAXONBURG FIRE HALL. FISH TURKEY OR ROAST BEEF IS ON

THE MENU. DINNER AT 7:00 P.M. - WAYNE DEANERS AND

BEA TAIT HAVE TICKETS. YOU WILL REALLY ENJOY THIS -

NOT MUCH TIME LEFT SO GET YOUR TICKETS NOW.

THURS. - FEB. 20 - 6:30 - BUTLER AREA LAYMAN'S DINNER

AND MEETING - BOB TAIT, J. W. HARMON HAVE TICKETS.

DINNER IS AT OUR CHURCH - J. BRENNAN WILL BE GUEST SPEAKER

Thus when done hands clean
 This wat Js talk bout be questioned bout disc.
 He tell no matter how wash/how many law kept,
 hat matter, purity mans heart

Thus Js reiterate wat Solo say Prov 15:6:16
 G look hart man/He hate sin proceed from evil hart
 (If s. wet leaves)
 Little by little sins pile up,
 start small insignif, build up
 (Illus camel & arab)
 All start out small white lie, no consequ
 Them lie bout neighbor, friend,
 little by little, add & grow & our lives Bcome
 full of "7-Up" Solo warn against

(Illus John Newton)
 Choir sang this, Amazing Grace
 This ans 2 "7-Up" of sin.

1st need awareness we sinful by nature,
 & sinners whethervwant B or not

Then must B repentent,
 This message Jn Bap preach/Js preach/
 " " we must hear & preach 2day.

When repent, we have Grace of G
 That Amaz Grace that saves wretches such as we

O come & drink, not of the "7-Up" of sin,
 but of that living water which Js Xp the Lord.

"7-Up"

Scripture: Matt. 15:1-20

Texts: Prov. 6:16-19,

Th a six things doth the Lord hate; yea, seven are
 an abomination to Him: a proud look, a lying tongue,
 and hands that shed innocent blood, an heart that
 deviseth wicked imaginations, feet that are swift in
 running to mischief, a false witness that speaketh
 lies, and he that soweth discord among brethren."

Matt: 15+ 18-20a, "But those things which proceed
 from out of the mouth come forth from the heart, and
 they defile the man. For out of the heart proceed
 evil thoughts, murders, adulteries, fornications,
 thefts, false witness, blasphemies. These are the
 things which defile a man."

Hold up "7-Up"

If ask where in Bib, U hard press 2 find
 16th vs, 6 chap Prov if stretch imag it mentioned

Read Text:

7 things detest by G

7 things Up on top of list things G hates
 "7-Up" if U will

1. proud look=eyes/actions, phari & prayer
2. lying tongue=mouth/voice, tell lies=Cain, Jo Bros
3. hands shed inno blud=hands, Cain, David
4. hart devis wicked imagin=hart, David, Saul
5. ft swift runn mischief=ft, Gehazi, serv Elisha
6. fals wit speak lies=tongue/mouth, peop vs Js.
7. he sow discord among breth=voice/actions, Jos bro

5 of "7-Up" involve parts body,
 but out of whole list 3 basic thing G hates,
 SIN, SIN, SIN

G hate SIN any shape/form whatever

Scrip this AM tell think Js these lines,

He narrow all down 1 basic thing,

He say HEART

(READ MATT. TEXT)

His ans to Phars/scribes ask bout dis & handwash

Pales dust/dry need wash ft enter house

B4 eat wash hand, mor than casual wash 4 Jew

It actual ritual

1st hand B free sand/mortar/other subs.

Waterkept lg jars, must B clean

nd wash finger pt up

water run dn 2 wrist, approx 1 log=1 1/2 eggshell

Rub one fist hand other, this make water unclean

So must rinse again, & finger pt dn, Water run off

"7-Up"

Scripture: Matthew 15:1-20

Texts: "These six things doth the Lord hate; yea, seven are an abomination to Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth ~~evil~~ wicked imaginations, feet that are swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren." KJV Prov. 6:16-19

"But those things which proceed from ~~the heart~~ out of the mouth come forth from the heart, and they defile ~~them~~ the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." KJV Matthew 15:18, ~~19,20~~ 19,20a

~~XXXXXXXXXX~~boy~~XXXX~~was~~XXXX~~walking~~XXXX~~through~~XXXX~~a~~XXXX~~cemetery~~XXXX~~with~~XXXX~~his~~XXXX~~dad~~XXXX~~and~~XXXX~~as~~XXXX~~they~~XXXX~~reached~~XXXX~~the~~XXXX~~gate~~XXXX~~he~~XXXX~~asked~~XXXX~~,~~XXXX~~"Daddy~~XXXX~~,~~XXXX~~where~~XXXX~~are~~XXXX~~all~~XXXX~~the~~XXXX~~wicked~~XXXX~~people~~XXXX~~buried~~XXXX~~?~~XXXX~~
~~XXXX~~He~~XXXX~~would~~XXXX~~wonder~~XXXX~~this~~XXXX~~when~~XXXX~~ever~~XXXX~~he~~XXXX~~walks~~XXXX~~through~~XXXX~~any~~XXXX~~cemetery~~XXXX~~,~~XXXX~~for~~XXXX~~we~~XXXX~~speak~~XXXX~~very~~XXXX~~kindly~~XXXX~~of~~XXXX~~the~~XXXX~~dead~~XXXX~~,~~XXXX~~and~~XXXX~~it~~XXXX~~appears~~XXXX~~that~~XXXX~~all~~XXXX~~cemeteries~~XXXX~~are~~XXXX~~filled~~XXXX~~with~~XXXX~~
~~XXXXXX~~spotless~~XXXX~~saints~~XXXX~~.~~XXXX~~But~~XXXX~~the~~XXXX~~truth~~XXXX~~of~~XXXX~~the~~XXXX~~matter~~XXXX~~is~~XXXX~~,~~XXXX~~that~~XXXX~~all~~XXXX~~people~~XXXX~~who~~XXXX~~
walk~~XXXX~~upon~~XXXX~~the~~XXXX~~face~~XXXX~~of~~XXXX~~the~~XXXX~~earth~~XXXX~~

I am certain that almost ~~if~~ all of you can identify what makes/or made ~~the~~ the contents of this can. It is a can of a popular soft drink called "7-up".

Now if I were to ask you if there is a mention made in the Bible to this, I am sure that you would be hard pressed to find it. But in the ^{16th verse of} 6th chapter of Proverbs ^{if you stretch your imagination} there is an indirect mention to the term. It is found in the 16th verse. ^{And then} We read there, (read 16a of text). ~~Then~~ we see that there are

recorded 7 things that are detested by God. 7 things that are UP on the top of the list of things God hates, or "7-Up" if you will.

1st is a proud look. This is done with the eyes and actions of an individual. We are told time after time in scripture that we are not to be proud. Perhaps we need to explain that by this is meant a vain pride in our accomplishments that keeps us from being humble. Pride that we have done something and we refuse to acknowledge that God has made all of it possible. This is the pride ~~spoken of~~, and ~~it is not to be confused with~~ ~~axpride~~ that makes us look upon our fellow-man as not being as good as we. Or ~~axpride~~ that makes us place ourselves over and above others. The pride ~~that~~ of the Pharisee, who prayed to God, thanking Him that he was not like ~~the publican~~ a lot of other

people he knew.

2 "Lying tongue," is making use of the mouth and voice to state things that are not true.

3 "And hands that shed innocent blood," the use of the hands to accomplish evil means.

4 "An heart that deviseth wicked imaginations," involves the heart naturally,

5 "Feet that are swift in running to mischief," involves the use of the feet to carry a person to the wrong places and involve him in doing the wrong things.

6 "A false witness that speaketh lies," involves the tongue and mouth again.

7 "And he that soweth discord among the brethren," is again using the voice, and actions to do wrong against our neighbors.

Thus we see that five of the "7-Up" for consideration involve parts of the body. "The eyes, tongue, hands, heart and feet." But out of all of this list we can narrow it down to 3 basic things that God hates, and they are, "Sin, Sin, and Sin." God hates sin in any shape or form, and we must realize this.

Our scripture for this morning tells us of the thinking of Jesus along these lines and we see that He has further~~ed~~ narrowed all of this down to 1 basic thing and He says it is the "Heart." He says, (read text from Matthew).

His answer was in reference to the Scribes and the Pharisees who came asking why His disciples did not observe the ceremonial handwashing before eating. This hand washing was necessary because of the dry dusty conditions in Palestine. Upon entering a house, a person sat down and either washed his own feet or a servant did it for him. Before eating a person was required to wash his hands. ~~in xxxxxxx provided for this function~~ To the Jew it was more than just a casual rinsing of the hands as children often do. But it took upon itself an actual ritual. The hands ~~and xxxxxxx were washed up to the~~ ~~xxx~~ were washed before each meal, and between each of the courses. They were not only washed, but had to be washed in a certain way. The hands had to be free of any coating of sand, or mortar or other substance. The water

for washing was kept in special large stone jars, which had to contain clean water especially for that purpose. Nothing was permitted to fall into them, or mixed with the water. First the hands were held with the fingers pointing upward. Water was poured over the hands so that it ran down to the wrist. The minimum amount of water was approximately one quarter of a log, which is equal to one and a half egg-shells full of water. While the hands were wet they had to be cleaned one against the other. This was done by rubbing the fist of one hand into the palm of the other. This now meant that the water used to clean the hands was unclean, because it had touched unclean hands. So now the hands had to be rinsed again to remove the unclean water. So now the hands were held with the fingers pointing downward, and the water was poured in such a way that it ran from the wrists and off the fingertips. Thus when all of this had taken place, the hands were considered clean. Now this is what Jesus was talking about when he was being questioned as to why his disciples did not wash their hands before eating. He was telling them that the thing that really mattered was not how they washed their hands, or how many of the ritualistic laws they had kept, but the purity of a man's heart.

So in essence Jesus was reiterating that which Solomon said so many years before, that God looks upon the heart of man and He hates the sins that proceed from an evil heart. ⁽¹⁶⁶⁵⁾ Sometime ago wet leaves covered the tracks of the New Haven railroad and they stalled a 100 car freight. Dwight L. Moody once said, (Illustration of this). From this we see that little by little sins start out as small insignificant things. They are like the Arab who was seated in his nice warm tent while his camel was outside in the cold night. (Illustration of this story, Arab and Camel)

Now all of this had to do with sin, but what is also being pointed out is that religion can take upon itself a ritualism instead of true worship. Some people are still of the mind that if they attend church regularly, give liberally, commune often, all is well with their soul. But this is not so. True religion does not consist in a ritualistic pattern of observances.

True religion consists in coming to God in repentance for sins committed daily. It means that we seek to do away with those things that creep into our lives and multiply slowly and insidiously if left unchecked. It all starts out with perhaps telling a lie, and we pass it off as only being a little "white lie" of little or no consequence. Then we perhaps tell an untrue account about a neighbor or friend. We follow this by being extremely proud of our accomplishments in life and little by little ~~are~~ ^{OUR} lives ~~are~~ ^{BECOME} full of the "7-Up" which Solomon warned against.

(Illustration of John Newton and Amazing Grace)

~~This is a good example of how sin is a trick that men can become~~

Our choir sang this old and beautiful anthem this morning. This is the answer to the "7-Up" of sin. First we need an awareness that we are sinful by nature, and sinners ~~by~~ whether we want to be or not. Then we must be repentant. This is the message that John the Baptist preached. It is ^{This is the message we need to preach and hear as well.} the message that Jesus preached. ¹ And when we repent, then we have that Grace of God. That Amazing Grace that saves wretches such as we.

O come and drink, not of ~~that water~~ the "7-Up" of sin, but of that living water that is Jesus Christ the Lord. ~~That water that springs up unto eternal~~
~~life~~

CIEMI

FOR RELEASE



OFFICE BUILDING - EXHIBIT 1-1010 - WILLIS TOWN ST. WASHINGTON, D.C.

FROM: Washington Field Office - Room 100

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
Boy Scout Sunday FEBRUARY 9, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, ELLEN MASTER - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "PASTORALE IN C" WELLY
 "SABBATH MORN" HELLER

SILENT PRAYER

*PROCESSIONAL HYMN No. 43 "WHEN MORNING GILDS THE SKIES"
*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "ALMIGHTY AND MOST MERCIFUL FATHER,
FROM WHO COMETH DOWN EVERY GOOD AND PERFECT GIFT; WE
YIELD THEE PRAISE AND THANKS FOR ALL THY MERCIES. THY
GOODNESS HATH CREATED US; THY BOUNTY HATH SUSTAINED US;
THY FATHERLY DISCIPLINE HATH CHASTENED AND CORRECTED US;
THY PATIENCE HATH BORNE WITH US; THY LOVE HATH REDEEMED
US. GIVE US A HEART TO LOVE AND SERVE THEE, AND ENABLE
US TO SHOW OUR THANKFULNESS FOR ALL THE GOODNESS AND
MERCY THOU HAST CONFERRED BY GIVING UP OURSELVES TO THY
SERVICE, AND CHEERFULLY SUBMITTING IN ALL THINGS TO THY
BLESSED WILL. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEO-LE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: NUMBERS 13:26 - 14:10

HYMN No. 461 "SAVIOUR, LIKE A SHEPHERD LEAD US"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "MELODY IN G"

GUILMONT

DEDICATION OF UNDERSHEPHERDS

RE-DEDICATION OF GOD AND COUNTRY SCOUTS

SCOUT OATH

ANTHEM: "BLESSED JESUS"

ANEURIN BODYCOMBE

SERMON: "A STROUT SCOUT!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 393 "O BROTHER MAN"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "O MAGNIFY THE LORD"

NORDMAN

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. ROBERT PAYNE IN MEMORY OF "PARENTS".

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY, STEVE VARGO.

DEACONESS MRS. JOAN MASTER WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY IS PROVIDED TODAY BY: MRS. VICKIE HOBT AND
LYNNE BOSKO.

THE ATTENDANCE LAST SUNDAY WAS 189.

MON. - JR. DIV. OF BASKETBALL - 8:30 VS. ST. ANDREWS.

TUES. - BEELINE FASHION SHOW - UNDERCROFT - 7:30 -

MODELS WILL BE FROM THE CHURCH AND WILL BENEFIT THE
ARC CLASS. \$50.00 OUTFIT WILL BE GIVEN TO THE PERSON
WITH THE HIGHEST SALES OVER \$100. EVERYONE IS WELCOME
AND ENCOURAGED TO BRING A GUEST.

WED. - ASH WEDNESDAY - HOLY COMMUNION (ALTAR) 7:30

THURS. - 10:30 - MARY MARTHA CIRCLE WILL MEET AT CHURCH.

SAT. - JR. DIV. OF BASKETBALL VS. MERIDIAN 2:00 P.M.

SAT. - 7:00 - SWEETHEART DINNER-DANCE - AT THE
SAXONBURG FIRE HALL. EVERYONE IN THE CHURCH IS
INVITED, HOWEVER, TICKETS MUST BE PICKED UP TODAY
IN THE OFFICE - SEE BEA TAIT OR CONTACT THE WAYNE
DEANERS. PORK TURKEYS OR ROAST BEEF, FRUIT COCKTAIL,
TOSSED SALAD, BAKED POTATO, CORN AND PIE. \$5.15 TOTAL.

THERE WILL BE A SHORT MEETING AFTER SERVICE TODAY -
FOR THE PURPOSE OF THE UNDER SHEPHERDS PICKING UP
LENTEN MATERIAL - ALL MATERIAL WILL BE IN THE HANDS
OF THE CONGREGATION BY ASH WEDNESDAY.

THURS. - FEB. 20 - 6:30 - BUTLER AREA LAYMAN'S DINNER
AT OUR CHURCH - SEE BOB TAIT, J. W. HARMON FOR TICKETS.

J. BRENNAN WILL BE GUEST SPEAKER.

ALTAR FLOWERS - OPEN - FEB. 16, 23 - SEE BEA OFFICE.

WELCOME VISITORS. JOHN CAROL
- ONE ANTHEM

major would have pull stakes desert go bak Egy 2
and slavery
minor would have attack so called strong peop B4
(sm & move out in faith, Believe G siffi 4 all need
Times no change 2 great since Mos
We still surr by vast maj who cringe/cower least
si adversity.
We hear voices gloom/doom all round tell all lost
no hope
What world need now more than ever/Stout Scouts
St. Sc. who stand gainst harbingers gloom
who will show 4th positiv word/deed,
& show G still on throne/can still overcome,
but only His name.
Chris Columbus fought this battle day after day
his sailors want mutiny/turn around.
He refuse write in log 2 word, "Sailed On."
Gen. Doug MacArthur refused give up after Bataan
Corregidor.
He say when left, I Shall Return.
Js said, Bcause I live, ye shall live also."
This stand we need take.
2 long ch. Js Xp been filled those dissent neg voice
2 long we herd voice so called Xpian peop exclaim,
"It can't be done, we tried that once, it will never
work in this church," or other trite phr,se
It time we remove CAN'T from vocabulary & insert
SHALL
Ch Js Xp not founded by group sissified mamby pam-
bys who quiver/shake least threat or difficulty.
Ch found by minority who never knew word CAN'T
Rea story founding of ch, & U read men threatened
at every turn
& yet they astounded/astonished known world in the
face of literal death.
Let those among us B negative if they so choose,
But let those among us who want to B positive,
stand 4th against negativism & overcome it.
(Illustration 2 artists paint glory ch & fall Xpiani
Shirley I stood vast caths, London/Paris
Saw/felt coldness, negativism there. Booths sellin
Lt no shine altar, cross, open Bible
This diff tween maj sc in world & those Stout Scout
t easy foll maj sc who cringe shudder enormity of
task, bcause take no effort do so
But 2 join ranks minor sc or St.Sc. means put 4th
effort by faith/prepartion. In life St Sc Js shine
He live within. Which will B U me? Read text

"A Stout Scout!"

Text: Num. 13:30, "And Caleb stilled the people
fore Moses, and said, Let us go up at once and
possess it; for we are well able to overcome it."

Scripture: Num. 13:26 - 14:10

Abbott/Costello routine
When say, I speak of Stout Scout, I am not speaking
of a Stout Scout, I am speaking of A Stout, Scout.
U may B confused all this, but stout not only mean
obese/fat,
but, solid/upright/do rt thing rt time etc.
2day B.Sc Sun, & Stout Scouts shud all B
In scrip red spies/scouts came bak Is camp & report
Baktrak to beg 13 chap & G speak Mos,
tell him send out spies/scouts 2 Canaan
12 sc, 1ea tribe Is, all leaders
Medioc men pass by, these men outstand
Joshua Caleb selected
READ VSS 17b - 20.
So they went up mtns land stretch B4 them, 2 search
We READ VS 23, 24
READ VS 25
gone 40 days, & now bak 2 make report
1st is maj report made by 10 of 12.
told land rich/fertile, & point 2 huge clus grapes
But caution READ VSS 28,29
Sound note of warning peop big/strong/2B feared
VS 30, Caleb give minority report
Joshua also agree but no say Bcause he close Moses
Caleb report interrupt by maj who retell story
(AD 31-33)
Peop morned/lamented lv Egypt
went so far as choose leader take bak Egypt
Mos Aaron stunned, fall on faces B4 G. 4 fear
what G will do
Josh/Caleb try reason with peop that G give land
& peop over 2 them if obey Him
But peop no hear this & sought stone them
But G intervene by appear at Taber, & this save them
We read G angry would destroy peop but Mos interced
From all this we C 2 faction involved
1 majority, & complete nega in think
her minor, complete positive in think
Major group have cower/cringe from peop liv next
minor group " reach rt into place major fear

"A Stout Scout!"

Text: Numbers 13:30,

"And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it."

Scripture: Numbers 13:26 - 14:10

Those of you who can remember the comedy team of Abbott and Costello, can recall the routine they had that involved a play on words. For instance, Abbott would use a word that had several meanings and in his usage of it, Costello became completely confused. So using this same formula this morning, and speaking about the word stout, let me put it in the same framework as Bud Abbott formerly did and say, "When I speak of 'A Stout Scout', I am not speaking of A STOUT Scout, I am speaking of 'A ~~Stout~~ Scout." You may be confused by all of this, but if I would explain that the word stout, is mostly thought of in terms of obesity or ~~fx~~ being fat. But "stout" can also mean a very solid, upright, doing the right thing at the right time sort of person. This is the type of Stout Scout I have in mind. And since today is Boy Scout Sunday, I believe it is apropos that we think along the lines of Stout Scouts, to emphasize not only to our Boy Scouts, but to all of us, that Stout Scouts is what we all should be.

In our Scripture this morning we read of the spies or scouts, who came back to the Israelite camp and made their report to Moses and the people. Perhaps in order to completely understand what is going on we must backtrack a little in the Scripture. If we go to the beginning of the 13th chapter we read that God speaks to Moses and tells him to send out spies or scouts to scout the land of Canaan which God is giving to them. Moses is commanded to send a man from each of the twelve tribes of Israel. Not only was each tribe to be represented by the selection of a man as a scout, but each of the men selected was to be a leader in that tribe. The mediocre tribe members and those who were of little account were passed by, and only men ~~xxxx~~ who were outstanding in their tribe were chosen. Among these men were Caleb and Joshua. So we read the instructions that Moses gives to these men, vs 17b-20.

So they went up into the mountain and into the new lands stretching before them to search it out. And we read vs 23. The emphasis here is upon the fact that the ~~xx~~ territory was very rich and fertile, and conducive to growing things. The scouts were gone 40 days (vs 25), and they now return to make their report to Moses.

First we read of the majority report which is made by 10 of the 12 who went. They explain that the land is very rich and fertile, and they point to the huge cluster of grapes they have brought back. But they caution, vss 28-29. Thus they are sounding a note of warning that the people who dwell there are to be feared and much bigger and stronger than the Israelites.

Then in verse 30 we read the minority report by Caleb. This is the same report which Joshua agrees with but does not state. Speculation on this subject is that since Joshua was so closely aligned with Moses, he did not involve himself in the report, since he knew the people would expect him to make a positive report. But Caleb speaks and says, vs30b. But his report is interrupted by the majority who retell again of the large stature of the people who live there, and how it would be a mistake to tangle with them. Our Scripture then goes on to report that the people mourned and lamented that night and turned away from God, regretting the day they had left Egypt. They even went so far as to think in terms of selecting a leader to take them back to Egypt.

All of this stunned Moses and Aaron so, that they fell on their faces before the people, not because of their fear of the people, but for fear of what God could do to them for their disobedience. It is at this point that we read of Joshua joining with Caleb and trying to reason with them about this thing. Joshua and Caleb seek to convince them that these people will be given over into their hands if they continue to follow the leading of God. But the people will not hear of it and sought to stone them to death, and only the intervention of God appearing at the Tabernacle, saves them from the wrath of the people. If we read on in this Scripture we find that God is angry with the people and would destroy them completely, but because of the intercession

of Mose this does not take place.

Now from all of this we can readily see that there are two factions involved. One is the majority faction which is completely negative in its thinking. And the other is the minority faction which is completely positive in its thinking. The majority group would have them cringe and cower away from the people who are living next door to them. The minority group would have them reach out beyond right into the very place that the majority fears. The majority group would have them pull up stakes and desert all of this land and go back to the slavery of Egypt. The minority group would have them attack the so called strong people before them and move out in faith, believing that God will be sufficient for all their needs.

Times have not changed too greatly since this was first written by Moses. we still are surrounded by the vast majority who cringe and cower at the least sign of adversity. We hear the voices of gloom and doom all around us telling us that all is lost and there is no hope. What the world needs today more than at any other time is more "Stout Scouts". "Stout Scouts" who will stand out against the harbingers of gloom and who will show forth positively in word and action that God is still on the throne, and that we can still overcome, but only in His name.

Christopher Columbus fought this battle with his sailors day after day. When each day passed and no land appeared, his men threatened to mutiny and tried to persuade him to turn back. He refused their requests and entered in his log book each day, two words, "Sailed On."

General Douglas MacArthur refused to take his enforced retreat from Bataan and Corregidor as the final answer in World War II and stated, "I shall Return." Jesus said, "Because I live, ye shall live also." This is the stand we need to take. Too long the church of Jesus Christ has been filled with those of a dissenting or negative voice. Too long we have heard so called Christian people exclaim, "It can't be done." Or, "we tried that once and it didn't work." Or, "it will never work in this church," or some other such trite phrases. It is time we removed the word "Can't" from our vocabulary and ~~insert~~ insert

instead, "Shall." The Church of Jesus Christ has not been founded on a bunch of missified mamby pambies who wanted to quiver and shake at the least threat of difficulty. The Church has been founded instead by a minority who did not know the word can't. Read the story of the founding of the early church and you will read about men who were threatened at every turn, and yet they astounded and astonished the known world with their strength in the face of literal death.

Let those among us who want to be negative be so if they choose. But let those among us who want to be positive, stand forth against the negativism and overcome it.

(Illustration of two artists painting the Glory of the Church and the fall of Christianity).

Shirley and I stood in amny of the large cathedrals in London, as well as several in Paris France. Within the walls of those huge structures, one could feel the coldness and negativism that is prevalent there. In order to keep these churches going they have installed booths and stalls that sell all sort s of religious articles and artifacts. The light is not shining through the windows on the altar with its cross and open Bible. This is the difference between the majority of scouts in the worlds and those we would call, "Stout Scouts." It is easy to follow the ~~majority~~ majority scouts who cringe and shudder at the enormity of the task, because it takes no effort to do so. But to join the ranks of the minority scouts, or the "Stout Scouts" means to put forth an effort that calls for faith and preparation. In the life of the Stout Scout, Jesus Christ can be seen shining forth, for He lives within the heart and the life of the "Stout Scout." Which kind is it, or will it be for you, and for me? Let us take our cue from Caleb and look at our task in Christ's Church in the right light by re-iterating what Caleb said, "Let us go u at once and possess it; for we are well able to overcome it."

"Piece By Piece - Tyre and Sidon!"

Text: Mark 7:27, "But Jesus said unto her, Let the children first be filled; for it is not right to take the children's bread, and to cast it to the dogs."

Scripture: Mark 7:24-30

Jig-saw/maze pieces/how worthwhile?
all takes shape/ends up picture
Js life like this/jumbled up no purp or reason
Pick pieces/put together/mesh/fit & complete pic
4 Lent this yr C events life Js as jig-saw puzz
Will fit Wed./Sun & see at end what look like

~~2nite look Tyre & Sidon~~

Will look not only places Js visit/but events as well
2nite look Tyre & Sidon

red in scrip Js went in 2 borders T. & S.
Also record in Mt, but neither give mor specific
T & S gen. info & if look map C-T minor town SUR
about 6000 peop liv there
time Js island/it situate 25 mi S of S.
or S. 25 mi N of T. if U prefer
S called SAIDA & 50,000 peop
Thus diffi kno exact where Js went wen go T. & S.
1 thing kno, both cities PHOENICIAN cities
Js literal went Gentiles, which symbolic this pt.
Thus no surprise what transpire later scrip.

We led believe Js want privacy but/"He could not B
He never complete left alone hidden"
ly in Geth. permit B alone

wherever went He in demand/peop bother/pester
But alway Js helpful/gentle/kind/considerate
We read woman come Js/had dotter possessed,
& when herd Js there, came fell at feet
We told woman Gr. mean Gentile,
then she Syrophoenician (by nation) again mean Gen

Convers pass tween Js/woman amusing
byplay words/meanings when analysed
Mt. explain sum this story away, by say Js tell
discips no can help woman, He only help lost peop
Israel.

Mark merely state what Js say direct 2 her
1st ask if cast out demon in dotter?
Js reply children must 1st B filled, not rt take
childrens bred feed 2 dogs

Draw near to God and He will draw near to you.
Humble yourselves before the Lord and He will exalt

YQ

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

ASH WEDNESDAY FEBRUARY 12, 1975

REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, ELLEN MASTER - ACOLYTES

HOLY COMMUNION - 7:30 P.M.

PRELUDE MUSIC: "COME YE BLESSED" WILSON
"COMMUNION" PEARCE

*PROCESSIONAL HYMN No. 51 "ABIDE WITH ME"

*INVOCATION AND CHORAL AMEN

SCRIPTURE: MARK 7: 24-30

*GLORIA PATRI

*EVENING PRAYER AND CHORAL RESPONSE

OFFERTORY

OFFERTORY "SONG WITHOUT WORDS" ASHFORD

SOLD: "I BELIEVE IN MIRACLES" PETERSON - VON MALONEY

SERMON: "PIECE BY PIECE"

"TYRE AND SIDON"

COMMUNION HYMN No. 338 "ACCORDING TO THY GRACIOUS WORD"

*COMMUNION SERVICE - PAGE 32

EXHORTATION - CONFESSION - ABSOLUTION

EUCCHARISTIC PRAYER

SERAPHIC HYMN

THE INSTITUTION - CHORAL AMEN

AGNUS DEI

HOLY COMMUNION

*PRAYER OF THANKSGIVING - DOXOLOGY

*HYMN OF DEDICATION No. 56 "NOW THE DAY IS OVER"

*BENEDICTION AND THREEFOLD AMEN

*POSTLUDE "RETROSPECTION" ASHFORD

----- *CONGREGATION STANDING -----

PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S
RECORD WILL BE ACCURATE. IF VISITORS DESIRE TO RECEIVE
CREDIT AT THEIR HOME CHURCH, PUT THE NAME AND ADDRESS
OF EITHER YOUR PASTOR OR YOUR CHURCH ON THE BACK OF
THE CARD AND IT WILL BE FORWARDED.

THE USHERS WILL PASS OUT COMMUNION CARDS AT THE DOOR.

When complete understand wat B said, can interpret 2/
2 ways.

1st could C Js insult woman worst way:

children refer 2 could B Jews,

dogs B Gents, which what Jews call them

So if Js want insult woman, He do good job of it by
tel He want feed Jews only, & not waste on worthless
Greek

But if read as intended B red, we C Js perhaps inject
little humor in situation that serious

Here mother concern 4 little girl who ill,

What mother not concern children ill?

So she comes this Jew/falls at feet/begs 2 help
~~xx this take lot of nerve to Gr. ask Jew 4 help!~~

Js prob aware fame spread 2 this complete Gent area

He jokingly remind her He 2 feed only children,
slyly meaning Jews.

Yet, He kno & she kno He not do this, this partic

He reminding her how Jews thot Gents & look 4 time
her reaction this time & situation

She could easily accept insults & walk away,

Or, she could accept these sly remarks as a bit of
humor in her rather drab life as a means 2 see how
she reacts.

& woman equal to occasion, 4 she answer, vs 28 b

She go along His humor & add 2 it,

" point out tho children fed & dogs not,

yet the children let sum food slip 2 floor for dogs
either intentionally or un-intentionally.

And 4 keen sense humor & strong faith Js heal dotter
Since this Ash Wed & begin of Lent & will celebrate
Lent's Supper,

it rather signif we C in open Lent Js feed some 1

His life spent feed/nurture sheep

whether Jews or Gents.

At end of life He inst. Last Supper.

He said, "Take eat, this my body, Take drink, blood

Thru out all life even on a rest period,

He willing feed those have need food.

whether Spiritual or Physical foods, no matter

He stand ready feed us 2 nite as we cum 2 His table

Js tell us 6 chap John vss 53-55

This His invitation 2 all His children 2 join Him,
at His table.

Come, let us seek Him in prayer, & then let us join
Him at His table.

"Piece By Piece - Tyre and Sidon!?"

Text: Mark 7:27, "But Jesus said unto her, Let the children first be filled; for it is not right to take ~~away~~ the childrens bread, and to cast it unto the dogs."

Scripture: Mark 7:24-30

If you have ever put a jig-saw puzzle together, I am sure that you have looked at the maze of pieces spread before you and wondered how all of that could make something worthwhile. Then, depending how you go about it, the puzzle soon takes on meaning and eventually ~~xxx~~ ends up as a picture of some kind. Generally, we take all of the pieces that make up the border of the picture, and when the border is completed we will begin ~~xxx~~ to work on the rest.

All of the events that took place in the life of Jesus made me think that His life resembled a huge jig-saw puzzle. When we read the Gospel accounts of the events of his life, it all seems so jumbled up, and it appears to have no real purpose or reason. Yet, if we pick up each piece of the accounts and we look them over very carefully, scrutinizing how they will fit and mesh into each other, we can see that each one fits into the next, and the next, until finally, we have the completed picture.

Thus, for our Lenten thinking this year, let us visualize some of the events in the life of Jesus, as a part of a large jig-saw puzzle. And let us fit them into place each Wednesday, and Sunday and during Holy Week, and see what the finished puzzle looks like.

Tonight we are looking at the odd shaped piece called "Tyre and Sidon." ~~xx~~
~~xxxxxx~~ For our thinking we are going to look at some of the places Jesus visited and stopped at, but we are also going to look at the events that took place while there, and from all of this, we will have a better perspective of His life, and its meaning and purpose.

We read in our Scripture tonight that Jesus went into the borders of Tyre and Sidon. This same incident is recorded in the Gospel of Matthew, but in either of them does it give any more specific information other than he went to Tyre and Sidon. Now this is very general information, since if we were to look it up on a map or read about these two places, we would find

that Tyre ~~was~~ is a minor town called SUR, and it has about 6000 inhabitants. In the time of Jesus ~~during the writing of~~ it was an island, and ~~was~~ it is situated about 25 miles south of Sidon. Or, Sidon is about 25 miles north of Tyre, whichever way you may want to say it. Sidon today is called SAIDA and has about 50,000 inhabitants.

Thus it is very difficult to know just exactly where Jesus went when we are told He went to Tyre and Sidon. But one thing we do know, and that is ~~the~~ both cities were ~~ancient~~ Phoenician cities. Jesus, literally went to the Gentiles, which was rather symbolic at this point. Thus, it isn't surprising at the events which later transpire in our Scripture.

We are also led to believe that Jesus went to this area to have a little privacy, but as we read, "He could not be hidden." This is rather significant when we stop to realize that He was never allowed to be completely alone, except when He went to Gethsemane and prayed. It seemed that no matter where he went He was in demand. People sought His advice, His comfort, and His company wherever He went. But always, Jesus was helpful and gentle and kind. We read of a woman who had a daughter with a demon in her, and when she heard that Jesus was there, came and fell at His feet.

We are told the woman was first a Greek, meaning a Gentile, and then to make it doubly obvious, a Syrophoenician, (by nation), again meaning a very definite Gentile.

The little conversation that passes between Jesus and the woman is rather amusing. When we analyse it we can see the byplay of words and meanings that took place between them. Matthew elaborates on this story a little bit and explains some of it away, by stating that Jesus explained to His disciples that He could not help the woman, because He was come to help the lost people of Israel. But Mark merely states what Jesus said directly to her. The woman first asks Him if He will cast the demon out of her daughter. Jesus replies that the children must first be filled, for it is not right to take the childrens bread and cast it to the dogs. Now when we completely understand what is being said, we can interpret this several ways. First we could say that Jesus is insulting the woman in the worst way. The children referred

to in this verse would naturally be the Jews, and the dogs would be the Gentiles which is what the Jews called them, til. But dogs was also a name the Greeks gave to a shameless woman. So if Jesus was wanting to insult this woman, He was doing a good job of it by first telling her that He was only sent to feed the Jewish people, and that what was meant as food for the Jews, was not to be wasted on a shameless Greek. But if we read this verse as it was intended to be read, we see that Jesus is probably just ~~having a little~~ injecting a little humor in what was a very serious situation.

Here was a woman who was all concerned and worried about her little girl. What might kind of mother is not worried when one of her children is ill? So she comes to this Jew, falling at His feet and begging Him to help her. This would take an awful lot of nerve, for a Greek to beg a Jew to help her. Jesus, probably being aware that His fame has reached this completely Gentile area, jokingly reminds her that He is to feed only the Children, meaning slyly the Jews. Yet, He knows, and she knows that He is not doing this at this particular time. He is reminding her of how the Jews thought of Gentiles, and looking for her reaction in this situation. She could very easily have accepted His insults, and walked away. Or, she could accept these sly remarks as being a little humor in her rather drab life, as a means to see how she really feels. And the woman is equal to the occasion for she answers, "Yes, Lord; yet the dogs under the table eat of the childrens crumbs." She goes along with his humor and wit, but adds to it that even though the dogs are not deliberately being fed, the children let some of their food slip to the floor for the dogs. And for her sense of humor, as well as her strong faith, Jesus heals her daughter by proxy.

Since this is Ash Wednesday, and the beginning of Lent, and since we will shortly celebrate the Lord's Supper, I think it is rather significant that we see in the opening Scripture for Lent, that Jesus is feeding someone. His life was spent feeding and nurturing His sheep, whether they were Jews or Gentiles. And the very end of His life, we know that He instituted the Lord's Supper at

His Last Supper. He said take and eat, this is body, take and drink, this is my blood. Thus we can see that throughout all of His life, even when He was off somewhere to enjoy a bit of a rest. Or to take a day off, He was willing to feed those who ~~xxx~~ had need of food.

He stands ready tonight to feed us, as we come to His table. Jesus tells us in the 6th chapter of the Gospel of John, (53-55). This is His invitation to all His children, to join Him at His table. Come, let us seek Him in prayer, and then let us join Him at His table.

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How W. J. ...

He that dwelleth in the secret place of the most
High: shall abide under the shadow of the Almighty.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

FIRST SUNDAY IN LENT FEBRUARY 16, 1975

REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MRS. RALPH COOPER, CHOIR DIRECTOR
BRIAN KENNEDY, PAM FRY - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "LARGO" HANDEL
"ANDANTE RELIGIOSO" THOME

SILENT PRAYER

*PROCESSIONAL HYMN No. 87 "BE STILL, MY SOUL"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O LORD GOD OF OUR FATHERS, WHO
IN THY GOODNESS HAST LED THIS PEOPLE HITHERTO BY WONDROUS
WAYS; WHO MAKEST THE NATIONS TO PRAISE THEE, AND KNITTEST
THEM TOGETHER IN THE BONDS OF PEACE; WE BESEECH THEE TO
POUR THINE ABUNDANT BLESSING ON THIS NATION OVER WHICH
THOU HAST CALLED THY SERVANT OUR PRESIDENT. GRANT THAT
ALL, OF WHATEVER RACE OR COLOUR, OR TONGUE, MAY, IN
PROSPERITY AND PEACE, BE UNITED IN THE BOND OF BROTHER-
HOOD, AND IN THE ONE FELLOWSHIP OF THE FAITH, SO THAT WE
MAY BE FOUND A PEOPLE ACCEPTABLE UNTO THEE; THROUGH
JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: MARK 7: 31-37

HYMN No. 164 "IN THE CROSS OF CHRIST I GLORY"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "HOW BEAUTIFUL ARE THE FEET" HANDEL
ANTHEM: "HIS DEPTH OF LOVE" ROGERS
SERMON: "PEACE BY PIECE"
"DECAPOLIS"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 471 "MORE LOVE TO THEE"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "POSTLUDE"

--- *CONGREGATION STANDING ---

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
THE WOMEN'S FELLOWSHIP TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE: *DAVID CURTIS
ROBBIE VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE
SMITH.

DEACON AND MRS. HARRY FRY WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY VINROE
AND PATTY BASEHORE.

THE ATTENDANCE LAST SUNDAY WAS 153 - WED. 114.

TONIGHT - 6:00-7:00 - YOUTH CHOIR PRACTICE

TONIGHT - 7:00 - YOUTH FELLOWSHIP MEETING.

WEDNESDAY - 7:30 - LENTEN SERVICE

WEDNESDAY - GOLDEN CIRCLE MEETING RIGHT AFTER THE SERVICE.

BRING SCISSORS - THEY WILL BE MAKING LAP ROBES FOR V.A.

THURS. - 6:30 - BUTLER AREA LAYMEN'S DINNER AND MEETING

WILL BE AT OUR CHURCH. J. BRENNAN WILL BE GUEST

SPEAKER. SEE BOB TAIT AND J. WALTER HARMON FOR TICKETS.

HOSPITALIZED: MRS. DOROTHY NICHOLAS, MRS. TRESA

NICHOLAS. MRS. AMELIA DREHER IS AT HER DAUGHTER'S

HOME AND NEEDS OUR PRAYERS - ADDRESS IS % G. W. LIGHT,

600 E. PROSPECT ST. GIRARD, OHIO 44420.

NEXT SUNDAY IS OPEN FOR FLOWERS - PLEASE LEAVE BEA

KNOW THIS MORNING IF YOU ARE INTERESTED - \$8.00.

ANY MEMBER OF THE CONGREGATION WHO WOULD LIKE TO

TAKE PART IN A WORSHIP SERVICE AT THE SUNNYVIEW HOME

ON MONDAY FEBRUARY 24, AT 1:15 P.M. IS INVITED. WE

NEED SOME PEOPLE TO HELP SING AND WE COULD USE A

PIANO PLAYER.

THE YOUTH FELLOWSHIP MEETS EVERY OTHER WEEK (TONIGHT)

JR. YOUTH - GRADES 5, 6, 7, 8 - WITH MR. & MRS. ROBERT

SYBERT AND REV. & MRS. LINK. SR. YOUTH - GRADES 9,

10, 11, 12 - MR. & MRS. DAVID CURTIS AND MR. & MRS.

JEFFREY STAUFFER. ALL YOUTH ARE WELCOME TO / END.

WELCOME VISITORS, SIGN CARD/BOOK.

2
signs but ch go community
this good,
but there great diff tween ch go & Xpian comm
D. f is Ch Goer hung up on goodness/self-right,
like a pharisee & works
Be a Xpian is b 1 thru whom Js seen by way of life
Le as strive B Xians insted But ch goers.

"Piece By Piece -- Decapolis!"

Text: Mark 7:37, "He hath done all things well;
He maketh both the deaf to hear
and the dumb to speak."

Scripture: Mark 7:31-37

2nd piece Lenten puzzle/C Js on move again
Red in scrip Js depart Tyre thru Sidon, 2 S of Gal
2 Decapolis
Like say go Butler 2 Erie 2 go Fgh
T 25 mi N Sidon, then S 2 S of Gal, then Decapolis
Decapolis large area/10 towns (Greek)
Again, no know where He at
All know is- T 2 S then S Sof Gal 2 Decap.
Prob took 8 mths/& much happ not record Gospels
All while travel Gent territory
Calm B4 storm so speak/threatened when return Jews
Read vs 33, deaf.partial dumb
vs 33, Js take aside/not show off/want privacy
(who want dr work him in public)
vs 33 b fingers in ears & spit
saliva medicinal value ancient times
vs 34 look 2 G, sorce miracles/spk Aramaic
Mark tell truth/Ara vs Gr. 2 man deaf
vs 35, ears opened tongue loosed.
vs 36 no tell/but did,
vs 37 TEXT READ
Peop no silent/ big buildup ALL THINGS WELL
all this G Js miracle worker
Mark words famil ring/Gen 1:31, God saw all He
made and behold it was very good."
po: out Is 35:5, eyes opened/ears unstopped/lame
leap, dumb speak.
Messiah which Js was/He do things no ord man do
Book Bill McLeod/coal miner/preach 2 them
then church/woman cancer healed/man wheel chair
peop 4 give relatives/friends/give back money etc.
spread Nwst US/ other parts
Next month here But/Cal Pres Ch. evenings
We live day when peop just deaf/dumb as man Scrip
2 many peop no want anything intervene cosy/easy
lives
But G has way step in & alter
As Js step 4th open ears/mouth so G can open 2day
all this we instru thru G works
if sp dumb/deaf, we no use 2 Master like Decap
Js on way 2 cross
If sp filled can C mod mirac Bcause G use us
Need 2 pray 4 open ears/eyes/mouths

"Piece By Piece -- Decapolis!"

Text: Mark 7:37b, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."

Scripture Mark 7:31-37

As we look at the second piece of our Lenten puzzle, we see that Jesus once again is on the move. We read in the beginning of our Scripture that Jesus departed from ~~the~~ Tyre and through Sidon to the Sea of Galilee to Decapolis. Now this is approximately the same as saying that I would go from Butler to Erie to get to Pittsburgh. But this is literally what He did. He moved from Tyre to Sidon which was 25 miles North of Tyre, and thence to the Sea of Galilee which was South of Tyre, and then to Decapolis. Again, when we speak of Decapolis we are talking about an area that is quite large. The word Decapolis means 10 towns. It was a rather large area made up of 10 Greek towns. So when we speak of Jesus being in Decapolis we do not actually know ~~how~~ just where He was located.

All we do know is that if He made this journey North from Tyre to Sidon, and then South to the Sea of Galilee, and on to the area known as Decapolis, it took Him approximately 8 months to do so. Thus we realize that much probably happened in the life of Jesus that is not recorded in any of the Gospels. And all the while He is doing this traveling He is in the territory of Gentiles. It could sort of be called the calm before the storm, due to the fact that His ministry began to be threatened when He returned to the land of the Jews. Then we read that they brought to Him, one who was deaf, and had an impediment in his speech. Now this was not a person who was deaf and dumb, but rather a man who could speak some, but not completely.

Then we read (vs 33) that Jesus took Him aside from the crowd and put his fingers into his ears, and He spat and touched his tongue. Now in this we see that first of all, Jesus was not willing to perform His miracles in the open gaze for all to see. He was not trying to show off what He could do. He also probably was concerned for the privacy he must have felt this man wanted and needed. After all, what person wants to have a doctor work on him in the middle of main street. But in this we see the compassion that Jesus had for an

individual. Next He placed his fingers in the man's ears, signifying what He was about to do. And we read that He spat and touched his tongue. The use of saliva as a healing medicine had its origin in ancient times. So Jesus' use of saliva, and touching this to the tongue of the man is in keeping with what ~~xx~~ was a normal procedure.

Then Jesus looked up to heaven which also signified that He wanted the man and others to know from whence came the miracle, and He spoke Aramaic to a man who was evidently ~~Greek~~ ^{little} ~~one who either spoke~~ a Gentile and probably a Greek. In this detail Mark is proving the accuracy of what He is telling, for it would be normal for Jesus to speak Aramaic to someone who spoke Aramaic, but to use it with a person who spoke Greek, it would be useless. Thus by the language that Mark has Jesus using, he indicates that the man was indeed deaf, and so Jesus spoke the language of His followers and not the language of the man being healed. It also indicates by this that Jesus wanted His hearers to know what was going on and was not so much concerned that the ones who spoke Greek around Him knew what was taking place. Perhaps these are little things, but they all add to the truth of what is being said by the writer.

But then we read that the man's ears were opened and his tongue was loosed and he spoke plainly. The miracle had been performed and then Jesus makes a strange request and one that is not honored. We read that he charged them to tell no man, but the more he charged them, the more they told about it. Here we have a glimpse of the Great Saviour. He was not content to do miraculous deeds and then have people build Him up by spreading the Word. Instead, He wants them to remain quiet about it. He was displaying not only modesty about what He could do, but He was wanting to remain anonymous. We must also look upon this in the light that it was not yet the proper time for Him to be revealed as the promised Messiah. We read about this later in the 8th chapter, how He warns the disciples not to tell anyone ~~xxxx~~ that He is the Christ. But the people would not be silent, and they told of how He had done these deeds, and Mark says they were astonished beyond measure and said, "He hath done all things well; He maketh both the deaf to hear and the dumb to speak."

Now in all of this we can see that Jesus was a worker of miracles. But the crowds were not content to merely pass Him off as one who could do a few things. They said, "He ^{hath done} ~~xxxx~~ all things well." This is more than just a lot of praise, for to say that someone can do all things well, is to acclaim him very highly. In these words of Mark, there is a familiar ring about them, and well there should be, because it is the echo the words of God as found in the end of the story of creation in Genesis 1:31, "And God saw all that He had made and behold it was very good." Jesus was reminding people that God had created everything to be perfect and without blemish, and now He was partially setting about restoring that soundness, by creating anew in the lives of people diseased or crippled.

What is also being pointed out in this Scripture is probably the fulfilling of Isaiah 35:5, where we read that the eyes of the blind shall be opened, and the ears of the deaf unstopped, and the lame shall leap, and the tongue of the dumb will speak. All of this is the promise of the Messiah which Jesus was showing that He was. There can be no doubt in anyone's mind that what was beginning to take place in His ministry was things no ordinary man could do and performe.

I have been reminded of this this past week when I read a book about what began to take place in Canada in the year 1972. A man named William Mcleod was working as a coal miner, and felt the call of God to be a preacher. So he first of all preached to his fellow miners, but then felt moved to be the pastor of a church. Without formal education other than grade school, he took the pastorate of a church. One of the first things he did was to minister to a woman dying of terminal cancer, and strangely enough after he prayed for her she recovered. Next he ministered to ~~xxx~~ man who was confined to a wheelchair for years, and after prayer for him he recovered and began to walk. By this time Mr. Mcleod began to know that something was special about his ministry. He began to see things happen in his church. People began to be reconciled with relatives and friends. People who had done things that were wrong like shoplifting and stealing began to pay for the items and to make restitution.

Soon a revival was sweeping across Canada that nothing could stop. No one could account ~~for~~ how it all actually started, nor could anyone predict where it would end. This movement swept into the NorthWestern part of the United States and has touched different areas of our country.

Next month Mr. McLeod will be in Butler for a week of Services to be held at the Calvary Presbyterian Church. Those of us who are working on this project, are looking to God to bring about some sort of R^evival to our area. We are living in a day when people are just as ~~blind~~ deaf, and just as dumb as the man who was brought to Jesus in our Scripture this morning. Too many of the people today do not want anything to intervene in their nice soft, cozy little lives. But God has a way of stepping in and making lives change and be altered.

Just as Jesus stepped forth and placed His ~~own~~ fingers in the mans ears, and touched his tongue, so can God cause ears and mouths to be opened in many are today.

But in all of this we must recognise that We are the instruments through which God must operate. If we are spiritually deaf and dumb, we cannot be of any use to the Master, and we may as well be in any of the 10 towns ^{Greek} ~~that~~ through and around which Jesus passed on His way to Jerusalem and the cross. But if we seek to become spirit filled we can see modern day miracles take place because God will use us where and when possible.

We need to pray for open ears, eyes, and mouths. And we need to seek a renewal of the things of God in Butler and the surrounding area. We see signs around us that point to the fact that Butler is a church going community, but there is a great deal of difference between being a church-going community and being a Christian community. The difference is simply that being a church goer is being a Pharisee hung up on self, self-righteousness, and works. Being a Christian, is being one through whom Jesus is ~~evidenced~~ seen by the way one conducts his or herself in all of life. Let us strive to be Christians instead of just Butler church-goers.

BUTLER, PENNSYLVANIA
WEDNESDAY EVENING LENTEN SERVICE FEBRUARY 19, 1975

WED. EVE. - 7:30 P.M.

SILENT MEDITATION

* INVOCATION - CHORAL AMEN

SCRIPTURE LESSON: MARK 8:10-21

*GLORIA PATRI

*EVENING PRAYERS AND CHORAL RESPONSE

OFFERING

OFFERTORY "SOFTLY & TENDERLY JESUS IS CALLING"
THOMPSON

HYMN No. 475 "SWEET HOUR OF PRAYER"

SERMON: "PIECE BY PIECE - -
DALMANUTHA!"

SERMON PRAYER

*HYMN No. 55 "SUN OF MY SOUL"

BENEDICTION

STLUDE "FANFARE" LORENZ

----- * CONGREGATION STANDING -----

IF YOU KNOW OF ANYONE LOOKING FOR A CHURCH HOME -
NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY. PLEASE
PLACE A SLIP OF PAPER OR ONE OUT OF THE PEW RACK
IN THE OFFERING PLATE OR GIVE TO REV. LINK AS YOU
LEAVE.

THE YOUTH WILL TAKE CHARGE OF USHERING TONIGHT.

DEACON AND MRS. WILLIAM PFLUGH WILL REPRESENT COUNCIL
AT THE DOOR TONIGHT.

BUTLER AREA LAYMENS DINNER THURSDAY
1:30 - SEE BOB TAIT, BILL PFLEGER, W. HANCOCK
DINNER HERE.

From all this we C we involve Spiritual battle 2/
on spiritual battleground, which part everyday lives
Devil use all sorts gimmicks/device 2 hurt us
1 ig weapon we cannot live without lot diff things
Mod observ wise said, "The devil's greatest weapon
is the belief he does not exist."

From all this we C justification for Lent
Lent time spend sort out lives/renew lives C what
keep us from G.
it time renew loyalty 2 Js Xp/or cum 2 Him anew/
or cum 2 Him 4 1st time

It a time we take stand on side of Xp & B aware
leaven of Phar & Herodians
The leaven Phars self-right & smug.
they knew it all/had corner on relig/no need uned.
hill billy preach tell how love worship G
they best peop walk face earth
their problem pride/satisfaction do or did

Leaven Herod was reach Byond all things of world
Herod interest conquest/have all could have
Amass goods/wealth at expense peop
he guilty intense grasp & cruelty
Thus Js caution against pride/cruelty
Js caution should ring in our ears 2day as well
Like discips we quik overlook great things happen pas
The overlook feed 4M with little & worry no bread

We 2 forget things past, illness/recovered,
sorrow/overcame it, probs no solution/yet solved,
at wits end/somewhat went on.
We C all these things we lean too much self
(ot enuf on Christ

Js speak 2 us same words which shared with discips,
"BEWARE OF THE LEAVEN OF THE PHARISEES, AND OF THE
LEAVEN OF HEROD."

Hervtell us, "Come unto me all ye that labor and are
heavy laden and I will give you rest."

He call us 2 new commitment 2 Him, & 2 resist tempts
of devil.

He calling us make choices that right.

poem by F. HOWARD OAKLEY, written as to group men
or soldiers.

We must make choices tween leaven Phars or Herod,
or leaven of God.

"Piece By Piece -- Dalmanutha!"

Text: Mark 8:15, "And He charged them, Take heed.
Beware of the leaven of the Pharisees
and of the leaven of Herod."

Scripture: Mark 8:10-21

Diff pinpoint Js whereabouts this time His life
not have all facts needed

last 2 servs no know/same tonite
Dalmanutha city in Scrip tonite/apprs best MSS Gr
acct follow 4M feeding/perhaps clue Mt acct
he say "Js get boat/go other ~~side~~ side 2 MAGADAN"
MAGADAN/MAGDALA W. side S. of Gal
Dalmanutha could B nother name 4 this town
Magdala tn from which cum Mary Magdalene
" meant "Fort of Tower"
mod name MEJDEL & ~~xxxxx~~ at jct rd along Lake
from Tiberias & rd cum dn from hills into plain
thru Valley of Robbers.

Can see Js on W side S of Gal
Phar came 2 Him sot sign 2 test Him/2 accuse/trial
wanted liting/thunder/part of sea/ spectacular
We read, He sigh in spirit/prob sigh of "Whats use?"
He refuse/get in boat go other ~~side~~ side
Js tell discips TEXT (read)

Discips no understand think speak no bread
Explain leaven/bit of dough/no have use during Passov
Leaven evil/corrupt/ferment/bacteria,
thus Phar & Herod leaven bad

Js question discips bout feed 4M/ He tell He suffic
He bred of life/they sp. blind & deaf

We have tendency think Js mean, stern, angry
prob tell smile/ love/ humor

He & al men not spiritually minded, & bred mean eat
This picture Js must carry with us,
picture loving concerned person take time get
message across/take time patience do so.

Pt all this/it easy 2 B concern cares probs of life
can get hung up on living each day
this respect we like discips

we think food/clothing/material needs
if time left over we think spiritual things

This tempt we all face & not isolated thing
happen 12 men long ago

This prob with us 2day as well

We reigned all sides promoters gimmicks/appliances/
to s/conveniences etc.

We led 2 Blieve cannot live properly without cert
washer dryer/toothpaste/shampoo/cosmetics/car

"Piece By Piece --- Dalmanutha!"

Text: Mark 8:15, "And He charged them saying, Take heed. Beware of the leaven of the Pharisees, and of the leaven of Herod."

Scripture: Mark 8:10-21

In striving to piece the puzzle of Jesus' whereabouts during this time in His life, we see that it is difficult to pinpoint just exactly where He was at a given time. The reason of course is that we do not have all of the facts at hand in order to determine this. As in the last two services we are at a place which is not definitely identified. Dalmanutha is the name of the city to which Jesus came according to our Scripture for tonight.

The name appears we are told in the best Greek manuscripts. This account takes place following the feeding of the 4000 and we can perhaps find a clue in Matthew's account, for he tells us that Jesus got into a boat and came to MAGADAN. Now Magadan or Magdala was a town that was located on the West side of the Sea of Galilee. And it is quite likely that Dalmanutha is another name for this town. Magdala is the town from which a certain Mary came from and thus she had the name Mary Magdalene. The ~~word~~ ^{word} Magdala means "fort" or "tower". The modern city of Mejdal is located there today and is located at a strategic point at a junction of the road along the lake from Tiberias and the road coming down from the hills into the plain through the Valley of Robbers. Thus we can probably say that Jesus ~~was located~~ at this point, was located on the West side of the Sea of Galilee.

The Pharisees came forth and sought a sign from Him we are told to test Him. They were interested in trying to get something on Him so they could accuse Him and bring Him to trial. They were looking for something like a thunder clap, or lightning, or some other miraculous feat. The Pharisees are interested in seeing what this man is capable of doing. But we read that He sighed deeply in His spirit, probably meaning that He drew a sigh of, "What's to use, these people will never learn." Probably much like we breathe a sigh of impatience with people at times.

Jesus flatly refuses to give them a sign, and since He could not get away from them on land He gets back into the boat with His disciples and they went

to the other side of the lake. Jesus tells His disciples to "Beware of the leaven of the Pharisees, and of the leaven of Herod."

But the disciples are not completely aware of what He is saying and so they talk it over among themselves and the only answer they can come up with is, that He is speaking about the fact that there is no bread with them. We need to understand at this point that the Jews were concerned about leaven. Leaven ~~is~~ to us is yeast, or that substance we can add to bread to make it rise. To the Jews it was a portion of a previous batch of dough that was saved to serve the purpose of fermenting the next batch of dough. When baking a little of the dough was held back to be used the next time. The real significance of all of this is to be found in the fact that when the Israelites left Egypt they were forbidden to have leaven in their possession. They could only have unleavened bread. Thus, during the Feast of The Passover, ~~leaven~~ the Israelites were forbidden to have leaven in their possession, or to have it in their household.

Leaven has a fermenting quality to it, or a bacterial action, and fermentation was a process of corruption. Thus fermentation or leavening of something was to make it evil, and so we can perhaps understand what Jesus was saying about the Pharisees and Herodians.

Jesus then questions His disciples further and reminds them of how many people were fed with very little, and how food was left over. He is telling them that He is sufficient for all and there is no need of any other food. He is pointing out that He is the Bread of Life, and that they are spiritually deaf and blind.

When we read incidents like these, the tendency is always there to make Jesus out to be a stern, hard taskmaster who is impatient with the stupidity of men. But if we strive to read between the lines, we can see instead a person who spoke with love and patience. Instead of showing anger, He more likely was showing love. He probably questioned them with a mild manner. He was dealing with a group of men who were not spiritually minded, and thus they thought in terms of bread which was for food and to be eaten to fulfill

ones hunger. This is the picture of Jesus that we should carry with us. The picture of a loving person concerned with getting His message across and taking the time and the patience to do so.

The point of all of this is that it is easy to be concerned with all the cares and problems of life. We can get hung up on just living each day. In this respect we are like the disciples. We think of food and clothing. We think of taking care of our material needs and then when we have time left over, we think of the things of the spirit. This is the temptation we all face, and it is not some isolated thing that just happened to a group of 12 men long ago. The problem is with us today as well.

We are besieged on all sides today by the promoters of all kinds of appliances tools, conveniences and gimmicks. ~~This is what has gotten us into~~ We are led to believe that we cannot live properly unless we have a certain kind of washer and dryer. Or our teeth will fall out if we do not use a certain toothpaste. Or we will lose our charm and beauty unless we use a certain shampoo or other cosmetics. We are not in style unless we drive a new car of a certain brand. From all of this we see that we are involved in a spiritual battle on a spiritual battleground, which is a part of our everyday lives. The devil uses all sorts of gimmicks and devices to hurt us. And one big weapon is that of having us believe we cannot live without a lot of different things. One modern observer has wisely said, "The devil's greatest weapon is the belief that he does not exist." From this we can find a justification for the period of Lent. For Lent is a time to renew our lives by sorting out those things which are keeping us from being what God wants each of us ~~to~~ to be. It is a time to renew our loyalty to Jesus Christ and to come to Him anew, or even come to Him for the first time. It is a time to take our stand on the Side of Christ and to be aware of the leaven of the Pharisees and the Herodians. ~~It is a time to take our stand on the Side of Christ and to be aware of the leaven of the Pharisees and the Herodians. This leaven is, it is the leaven of~~ The leaven of the Pharisees was that of being self-righteous and smug. They knew it all, and they had a corner on the religion.

They didn't need some uneducated hill billy preacher to tell them how to love and worship God. They were the best people that walked the face of the earth. Their problem was one of intense pride and satisfaction in what they could do or did.

The leaven of Herod was that of reaching beyond for all of the things of the world. Herod was interested in conquest, in having everything that he could possibly have. In amassing goods and wealth at the expense of people. He was guilty of an intense grasping and cruelty. Thus Jesus was cautioning basically against pride and cruelty. The cautioning of Jesus must and should ring in our ears today as well. ~~xxxxshouldxxxxxxxHimxxxxspeakingxxxxxxxHearxxxxxx~~
~~xxxxingxxxxBewarexxxxofxxxxthexxxxleavenxxxxofxxxxthe~~

Like the disciples we are so quick to overlook what great things have happened in the past. They overlooked the fact that thousands were fed with little, and as a result they were worried because they ~~xxx~~ had no bread with them. And yet in their midst was the giver of Bread. We too forget that in our lives we may have had illness, and we recovered. We may have had sorrow and we overcame it. We may have had a problem that lacked solution and yet it was solved. We may have been at our wits end, and somehow we went on. And we can see in all of these things that we lean upon ourselves too much and too little on Christ.

Jesus is speaking to us today in the same words which He shared with His disciples, "Beware of the leaven of the Pharisees, and of the leaven of Herod." He is telling us, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is calling us to a new commitment to Him, and to resist the temptations of the devil. He is calling us to make the choices that are right.

(Illustration of Choosing by F. Howard Oakley)

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY IN LENT FEBRUARY 23, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
BRIAN KENNEDY, PAM FRY - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "BEHOLD THE LAMB OF GOD" FROM "THE MESSIAH"
PRELUDE ON "ST. HILDA" RASLEY HANDEL
SILENT PRAYER
*PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF JESUS' NAME"
*ASCRIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "ETERNAL GOD, HOW OFTEN WE HAVE
PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS
BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED THE
WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN
OUR OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN MAN'S
NEED AND THEE; BETWEEN OURSELVES AND WHAT WE MIGHT BE;
AND WE HAVE NO TRUST IN OUR OWN STRENGTH, OR LOYALTY,
OR COURAGE. O GIVE US POWER TO LIVE THY WILL, AND SEEK
THY KINGDOM FIRST OF ALL. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.
*DOXOLOGY No. 551 MATTHEW 11: 20-24 *MARY-B. NOW MT IN*
SCRIPTURE LESSON: MARK 8: 22-26 *JUST READ 3 A DAY.*
HYMN No. 8 "PRAISE YE THE LORD, THE ALMIGHTY"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY: "CANTABILE" CONGONE
HYMN: "INTO THE WOODS MY MASTER WENT" RIDGEFIELD
YOUTH CHOIR

SERMON: "PIECE BY PIECE"
"BETHSAIDA"

PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 467 "I LOVE TO TELL THE STORY"
*BENEDICTION AND THREE FOLD AMEN
POSTLUDE: "POSTLUDE IN G" READ
*CONGREGATION STANDING
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. ALICE BEATTY AND MRS. WINIFRED WACHSMUTH IN
MEMORY OF "LOVED ONES".
SERVING AS USHERS TODAY ARE *DON KINGSLEY, DARYL TAIT,
JOHN DREHER, GARY PENAR AND JOHN STEVENSON.
MRS. ANN WILLIAMS WILL REPRESENT COUNCIL AT THE DOOR
TODAY.

NURSERY IS PROVIDED TODAY BY: MRS. SHARON STAUFFER
AND MRS. JUDY SNYDER. *NO GAME NEXT MARCH 3, 8 & 10*

MONDAY - 6:30 - ST. PAUL'S VS. MERIDIAN IN BASKETBALL

TUESDAY - 7:00 - PROPERTY COMMITTEE MEETING
WEDNESDAY - LENTEN SERVICE - "CAESARIA PHILIPPI"

THE ATTENDANCE LAST SUNDAY - 184; WED. 98.
GOOD FRIDAY BREAKFAST - YMCA - 6:00 A.M. - SEE
KENNETH WEITZEL OR J. W. HARMON FOR TICKETS - SPEAKER
WILL BE RICHARD K. KENNEDY, DD FROM PITTSBURGH.

ANY MEMBER OF THE CONGREGATION WHO WOULD LIKE TO TAKE
PART IN A WORSHIP SERVICE AT THE SUNNYVIEW HOME ON
MONDAY (TOMORROW), AT 1:15 P. M. IS INVITED. WE
NEED SOME PEOPLE TO HELP SING AND WE COULD USE A
PIANO PLAYER. *WILL MEET THURSDAY AT 1:00 P.M. IN ENTRANCE*

NEXT SUNDAY - BAPTISM WILL BE HELD DURING THE 11 A.M.
SERVICE AND AT 4:00 P.M. THE SAME DAY. IF ANYONE
WOULD LIKE TO HAVE THEIR BAPTISM - CONTACT
THE PASTOR.

THE LILIES SHOULD BE ORDERED SHORTLY - BECAUSE OF
EASTER BEING SO EARLY THIS YEAR - A LOT OF THE LILIES
WILL NOT BE OPENED IN TIME. A SLIP OF PAPER WILL
BE SENT AROUND TODAY OR YOU CAN CONTACT BEA TAIT.
ALL LILIES (4 BLOOMS) WILL BE \$5.00 EACH.

A LOT OF PEOPLE HAVE ASKED IF THE "LIVING BIRLE" WOULD
BE ON A SPECIAL AGAIN - A SPECIAL EASTER BIRLE BONUS
IS AVAILABLE FOR \$8.26 - SEE BEA IF INTERESTED.

HOSPITALIZED: DOROTHY NICHOLAS, TRESA NICHOLAS.
MR. & MRS. STEVE VARGO HAVE A NEW BABY GIRL -
309 PLEASANTVIEW AVE. - CONGRATULATIONS BARR AND STEVE

WELCOME VISITORS:
LIT WOLAN DAD?

They only know portion of Him
 Can rattle off, "Suffered under P Pilate, crucified
 dead, buried; third day rose again from dead."
 Bu / real signif, meaning lost 2 them
 What pity when compl cure just accept compl & simply
 2 merely let go, and let ~~God~~ *Xp work in lives*
 Thd no see Him as 1 reveal Father or as 1 thru
 whom Father seen
 They no see Him as Sav can transform lives simply by
 accept Him in faith as child accept earthly parents
 1 of dangers Evan & striv speak sum1 bout accept Xp
 is danger make appear all there 2 it
 Same danger church membership
 Evan & ch membership ongoing process
 A continual converting/reconverting person life
 Should B renewal sum of life daily
 Perhaps fault clergy & I suspect this part problem
 (Illustration Roger Tennant & Greatest Achievement)
 This state we find selves in 2day
 Many our churches only have partial view
 We C Xpianity like trees insted see as joyous/beaut
 I know not whether I convey 2 U joy involved live
 4 Christ or not
 I keep pray G let me convey this 2 U when preach etc
 It is JOYOUS & JOYFUL
 " not dead/lifeless/lusterless/dull
 " sumthing rich/full
 2 B Xpian is 2 B joyous pers & 2 show 4th this Joy
 all circums life
 But it step by step process/no know under 1day/1 wk
 Steady growing in Xp day by day/moment by moment
 (Poem Saint Paul --- F. W. H. Myers)
 I say lifetime 2 short 2 know all G would have kno
 " " " " 2 " grow in Xp as should
 This no mean we stop this pt where can only C dimly,
 & we like blind man scrip see, "Men like trees walk
 Insted we must seek the complete healing so that we
 can "Look up, be restored, and see all men clearly"
 This what touch Js Xp all about
 not just 1 moment thing/1 shot deal
 but it rather, coming to Him, seeking Him day by
 day 2 have Him liv in us & 2 have Him shine 4th
 from our very lives
 I invite U 2 invite Him anew into your heart this
 Lenten season & 2 strive to live as He would have U
 1 a.
 If any in doubt bout this, I invite U 2 speak 2 me
 bout it, & I happy help U in this,

"Piece B⁺ Piece -- Bethsaida!"
 Text: Mark 8:24, "And he looked up, and said, 'I see
 men like trees, walking.'
 Scripture: Matthew 11:20-24, Mark 8:22-26
 Mk (rip. Js come Bethsaida again
 name mean "House of Fishers"/*ON N. SHORE S. OF GAL.*
 goodly portion fishermen
 Herod Philip or Philip Tetrarch rebilt Beth 2 BC
 named Bethsaida - Julius honor Julia dotter Aug. Cas
 Js been here B4 as record Mt 11
 " speak hily J Bap his minis these peop
 " upbraid peop unbelief
 " pass judgement on towns & Beth among them
 " speak more hily Tyre/Sidon this would rankle
 Beth/Chorazin/Capernaum Jew towns T & S Gentile
 Js condemna Beth & others accord Mt Jn Bap reject
 " efforts reject as well
 Mt say Js did mitey works there/little proof of this
 Indiff Beth peop prosperous/wealthy & no need relig
 Had 2 preachs & reject both
 This set stage 4 heal blind man
 (read vs 23a)
 this show Js no perform mirac there
 This signif when realize ~~xx~~ % discip from there
 Philip, Andrew, Peter
 Yet, Js minis fail there/unwill perform minis ther
 But, Js willing help indiv
 1nce gain read saliva 4 healing/burn or cut put mouth
 Blindness common Mid East
 many suffer OPHTHALMIA, =inflammation eyeball
 (ignorance hygiene/cleanliness = blindness
 We C this incid desire Js love & compassion
 But also C something else/not 1 step healing
 take 2 step, & there those say Js no do sumthing r
 But I Blieve deliberately act this way
 Here 1 could still waves/heal long distance etc
 With such power why take 2 steps????
 Here man complete blind/not partial sum think
 Could C nothing
 Js touch-eyes & we told, (TEXT) READ
 Then read Js touch eyes again, he see clearly
 I Blieve signif this, it object lesson then & 2day
 When Js touch man he no see all at once
 St y suggest man seek complete cure & only half cure
 painful cond peop all walks never permit Js perform
 service complete renewal in them
 There so many only posses dim/clouded view of Him

"Piece By Piece -- Bethsaida!"

Text: Mark 8:24, "And he looked up, and said, 'I see men like trees, walking.'"

Scripture: Mark 8:22-26,, Matthew 11:20-24.

from Mark

In our Scripture this morning we read of Jesus coming once again to Bethsaida.

The name Bethsaida meant "House of Fishers". A goodly portion of it was made up of fishermen. Herod Philip or Philip the Tetrarch rebuilt Bethsaida around 2 BC, and he renamed it Bethsaida - Julias in honor of Julia the daughter of Augustus Caesar. At another point in His ministry, Jesus had been here and we find this recorded in the 11th chapter of Matthew. It is in this chapter that Jesus speaks very highly of John the Baptist and his ministry among these people. He takes ~~them~~ ^{the people} to task and upbraids them for their unbelief. He passes judgement upon the towns in this area and among them is found the name of Bethsaida. Jesus speaks more highly of Tyre and Sidon than He does of Bethsaida. This would rankle any who heard it, for Bethsaida, Chorazin and Capernaum were Jewish areas of population and Tyre and Sidon were made up of Gentiles.

Jesus condemnation of Bethsaida ^{along with the other cities} ~~xxxxxx~~ according to the Gospel of Matthew is due to the fact that John and his works were rejected there, and so was the efforts of Jesus. We are told from the Matthew Scripture that Jesus did most of His mighty works there, but they repented not. At this point we must interject that ~~we~~ again we do not have a great deal of background on just what He did there and ~~what~~ how many miracles He performed, but we can deduce from what Matthew says, that He did some wonderful things in this area.

But here again indifference must have reared its ugly head. Indifference to the fact that not only one great preacher, but two had come upon the scene in these towns. And still the people were not moved neither by the strong preaching of one, and the healing as well as the preaching of the other. The portion of Bethsaida that was not made up of fishermen, was made up of prosperous business people and people who were unmoved in any way by religion, except their own brand of religion, indifference to all except their needs.

This then sets the stage for the healing of the blind man who ~~came~~ was brought to Jesus when he came into Bethsaida. And so we read in the 23rd verse of the 8th chapter of Mark, ~~xxxx~~ that, "He took the blind man by the hand, and led him out of the town." This shows that Jesus was not going to perform any more miracles there. ~~He~~ This is rather significant when we also realize that the town of Bethsaida supplied one quarter of the disciples of Jesus. Philip, Andrew, and Peter were all from Bethsaida, and yet for all intents and purposes, Jesus ministry had failed there. So Jesus is unwilling to perform a ministry in Bethsaida, but He is not unwilling to help an individual who needs help.

Once again we read of the use of saliva for a part of the healing process. We mentioned this last week, but it has some merits when we stop to think that when we receive a burn or a cut on our hands we almost automatically put the hand or finger to our mouth. Blindness was a common and prevalent thing in the middle East. Many people suffered from Ophthalmia which is a severe inflammation of the eyeball, and because of their ignorance of hygiene and cleanliness, many of them aggravated the condition and it led to blindness.

But we see in this incident the desire of Jesus to show love and compassion on someone who was in need of it. But we also see in this incident something that is found in no other. It was not a miraculous one step healing, but instead it took two attempts to completely ~~fix~~ restore the man's sight. There are those who would tell us that Jesus did not do something just right the first time and so the complete cure was not enacted. But I believe that this was a deliberate act on the part of Jesus. After all, He had the power to still the waves. He had the power to heal someone who was miles away from Him, and someone that He never even saw face to face. With power such as this, why would He require two attempts to heal this man? The answer lies in the fact that here was a man who was completely blind. He did not have a partial eye illness that required a special approach as some would have us think. He was completely blind, and could see nothing. Jesus

touches his eyes and we are told, "He looked up, and said, 'I see men like
ees, walking.'" His sight was not complete all at once. W^e then read that
Jesus touched his eyes again, and then he swa everything clearly.

I believe the significance of this is that this was an object lesson for
His followers then, and it should be an object lesson for us today. When
Jesus youched the man he did not see everything completely and all at once.
This story suggests the putiful condition of a man looking for a complete
cure and here ~~ix~~ he is only half-cured. It suggests to us the pitiful con-
dition of people in all walks of life who have never permitted Jesus to
to perform the service of complete renewal in them. There are so many who
bnly have or possess a dim or clouded view of Him. They only know a portion
of Him. They can rattle off, "Suffered under Pontius Pilate, was crucified
dead and buried; the third day He rose again from the dead," butbthe real
meaning and significance of this is lost to them. What apity, when the
complete cure is to just accept Him completely and simply. To merely let
go, and let God. They do not see Him as the one who reveals the Father
or as the one through whom the Father is seen. They do not see Him as the
Saviour who can transform their lives simply by accepting Him in faith as
a little child trusts its earthly parents.

One of the dangers of Evangelism and striving to speak to someone about
accepting Christ, is the danger of making it appear that this is all there
is to it. One of the dangers of church membership is that many feel that
is all there is to it. But in evangelism and church membership it is an
ongoing process. It must be a continual converting and re-converting in
a person's life. It should be a renewal in some area of life almost daily.
Perhaps it is the fault of the clergy, and Inwould suspect that this is
partially the problem at least. But a man named Roger Tennant has summed
it up quite well in something he wrote. He says, (Illustration of Greatest
Ach~~ie~~vement).

This I believe is the state we find ourselves in today. In ~~xxxx~~ many of our
churches we only have a partial vision. We see Christianity like trees,

instead of seeing it as joyous and beautiful. I do not know whether I am able to ever convey to you the joy that ~~ixix~~ is involved in striving to live for Christ. I keep praying that God will let me convey this to you whenever I preach or conduct worship. For it is joyful and joyous. It is not a dead thing that is dull and lusterless. But it is something that is rich and full. To be a Christian is to be a joyous person and to show forth this joy in all circumstances of life.

But we must also remember that this is a step by step process. We do not know, nor understand what it is all about in just one day or one week. It must be a steady growing in Christ on a day by day, moment by moment basis.

F. W. H. Myers in his poem Saint Paul has Paul saying,

"Let no man think that sudden in a minute
All is accomplished and the work is done ---
Though with thine earliest dawn thou shouldst begin it
Scarce were it ended in thy setting sun."

He is saying that a lifetime is too short to know all that God would have us to know to truly love Him, and to grow in Christ as we should. But this does not mean that we are to stop at the point where we can only see dimly, and we are like the blind man seeing, "Men like trees, walking." Instead, we must seek the complete healing so that we can "look up, be restored and see all men clearly."

This is what the touch of Jesus Christ is all about. It is not just a one moment thing or a one shot deal. But it is rather, coming to Him and seeking day by day to have Him live in us, and to have Him shine forth from our very lives. I invite you to invite Him into your heart anew this Lenten season and to strive to live as He would have you to live. ~~Myxxxx~~ If anyone is in doubt about any of this, I invite you to speak to me about it and I will be happy to help you in this.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
WEDNESDAY EVENING LENTEN SERVICE FEBRUARY 26, 1975
REV. RALPH C. LINK, PASTOR
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
BRIAN KENNEDY, PAM FRY - ACOLYTES

ORDER OF WORSHIP - 7:30 P.M.

PRELUDE MUSIC: MARILYN STEPHENSON
SILENT MEDITATION
*PROCESSIONAL HYMN No. 466 - "HE LEADETH ME"
*INVOCATION - CHORAL AMEN
SCRIPTURE LESSON: MARK 8: 27-33
*GLORIA PATRI
*EVENING PRAYERS AND CHORAL RESPONSE
OFFERING
OFFERTORY M. STEPHENSON
HYMN No. 469 "I NEED THEE EVERY HOUR"
SERMON: "PIECE BY PIECE -- CAESARUS PHILIPPI!"
SERMON PRAYER
*HYMN No. 59 "ALL PRAISE TO THEE, MY GOD, THIS NIGHT"
BENEDICTION
POSTLUDE M. STEPHENSON
----- *CONGREGATION STANDING -----
USHERS TONIGHT ARE: *DON KINGSLEY, DARYL TAIT,
HN DREHER AND GARY PENAR.

IF YOU KNOW OF ANYONE LOOKING FOR A CHURCH HOME - NEW
MEMBERS WILL BE RECEIVED ON PALM SUNDAY. PLEASE
PLACE A SLIP OF PAPER IN THE OFFERING PLATE OR GIVE TO
REV. LINK AS YOU LEAVE.

WORLD DAY OF PRAYER - MARCH 7 - FIRST METHODIST CHURCH
AT 1:30

23 SUPPERVIEW - NEXT DATE JUNE 23.

WELCOME VISITORS (HRS. HACKE?)

dishart these men
 hand He long await/long prophes of G/& He only hum
 Canno find falt Pete no complete accept this an
 But exam close we C forces work discip's lives,
 in partic life Pete
 Pete given inspiration G able identify Messiah
 But ; still human & satan give doubts/mistrust 2
 no completely trust G what happen Js accord G's plan
 & all work out benefit, good all mankind
 All this C reflect selves/Pete accep G's anoint
 when find out what happen no accept turn from Him
 We do this!!!!
 Have had centuries Xpian Ch 2 show history suff Sav
 We accep this go thru observ ea yr
 Yet, inner thots, outward acts prefer discipship
 that lv cross out of it
 Mults peop ask demand relig moderate & sensible
 Anything calls Dship means compl involvment of self
 is thot 2 B extreme
 Any Ch or cong seek reach out 2 lost unsave is thot
 of by sum to B extreme, fanatical
 But remain vss scrip Js count true cost disship
 This involve take cross daily follow Him
 Thus it involve cross 4 us
 Perhaps not same Js/but mean crucifix self
 It mean live 4 G, have G live in us then
 Js call Pete satan this signif when realize Js ~~xxxx~~
 accuse Pete look after things man not G
 This tempt all face many pts lives
 Many well mean friends give advice seem rt, pure
 But if analyze lite what G want from us,
 realize from devil, satan
 Past Sun Conf class talk conscience tell good thing
 Voice tell bad thing satan.
 1 yg pers ask how know what voice G & what our ~~xxxx~~ mind
 This diffi answer
 but if strive sort out what G have us do given situa
 we mor likely listen 2 G than we are listen own
 motives, desires
 All this we C peop surround Js much like we/same stuff
 But can C tru disship mor than verbal assent 2 Js Xp
 It mean/should mean ~~complete~~ complete surrender
 selves 2 Him
 Should mean take up cross/follow Him daily
 Any denial this is fall prey satan forces evil
 There is no easy, sensible relig.
 in-between/we either 4 or against Him as He pt
 out 2 Pete.
 Where do we stand this yr as strive 2 piece passion
 story of our Lord together?

"Piece By Piece -- Caesarea Philippi!"

ext: Mark 8:33, "But when He had turned about and ~~no~~
 looked on His disciples, He rebuked Peter, saying, '
 Get thee behind me satan; for thou savorest not the
 thing that be of God, but the things that be of men.
 Scripture: Mark 8:27-33

Js now arrive C. Ph approx 25 mi N Bethsaida
 1c~~w~~ gain have little go on time tween Beth & C Ph
 Thing import, events transpire ea incident
 C Ph terrace 1150 abov Sea lev/o'look Jord valley
 All terrace water stream from cave/this Jord sorc
 Early hist called BALINAS/center worship Baal
 2day call Banias
 Second name PANIAS/Pan Gr god nature
 Give by Aug C 2 Herod Gr bilt temp there
 After deth 4BC give Tetrarchy Ph/enlarge beautify
 call it C Ph honor Tiberias C & self
 C Ph only mention 2 in Bib/Herod Agrip slain ang L
 in Acts 12/Cornelius live Acts 10
 P imprison 2 yrs Acts 23
 Ironic Js ask who peop think He is this center Gr Rom
 culture/prob still temp there
 He minis/do miracu/peop silent on identity
 Short time left/want discip's know what go happen
 He prob question minis wonder how did?
 This natural seek results 4 no one ask who He was
 So ask discip's/reply Jn Bap, Elijah, others
 Who they say? /Pete blurt "Thou art the Christ"
 Now secret out/no longer secret 2 B hid even tho
 (ll discip's no tell
 They now aware/He Bgin tell what happen future
 Pete begin Rebuke/ this word use 2 ways
 " it disapproval what He say/he no tell Js off
 it like we say, "O no, that no happen you. Not U"
 Js reply reprimand/He tell Pete off/like Satan in wil
 1 big object less prob all herd B4,
 this Js tell 1st time future events His life
 But what really need look at is less Pete & Js rel
 Pete outspoken/general 1st make comment/perceive
 This scrip he ppoint out who Js is
 without hesi blurt "Thou art the Christ"
 Thus affirm/Messiah/promised 1/Anointed 1, Xp means
 Promised 1 of G & heir David throne
 Js discip's set C Messiah go action Zap enemies
 but He tell He no do this/insted B reject
 Taken B4 powers B/tried/put deth

"Piece By Piece -- Caesaria Philippi!"

Text: Mark 8:33, "But when he had turned about and looked on his disciples, He rebuked Peter, saying, 'Get thee behind me satan; for thou savorest not the things that be of God, but the things that be of men.'"

Scripture: Mark 8:27-33

Jesus has now arrived at Caesaria Philippi, which if we check it on a map, is approximately 22 to 25 miles directly North of Bethsaida which was His stopping point in our Sunday piece of the puzzle. Once again we have little to go on as to how much time has elapsed since Jesus was in Bethsaida and if we accept it as it is written it was the next event that took place in the life of Jesus. And considering the content of this Scripture, I think that the important thing contained in all of this narrative is not time schedules and periods that it took Jesus to travel from one place to another. But rather, the events ~~xxx~~ which transpired in each incident.

Caesaria Philippi was situated on a terrace 1150 feet above sea level. It overlooked the very fertile North end of the Jordan valley. In fact all of this terrace was watered by a stream which gushed forth from a cave, and this stream was supposedly the source of the river Jordan. In its very earliest history, Caesaria Philippi was called Balinas, because it had been a great center for the worship of Baal. Today, a small village named Banias stands ^{earliest} here. The second name of Caesaria Philippi was Panias and it was named for the god Pan the greek god of nature. It was given by Augustus Caesar to Herod the Great and he built a beautiful temple there. After his death in 4 BC it was given as a part of the tetrarchy of Philip and he enlarged and beautified the city, and gave it the name of Caesarea Philippi in honor of Tiberias Caesar and himself.

Caesaria Philippi is only mentioned twice in the Bible, but it was the place where Herod Agrippa was ~~xxxxxx~~ struck down by an angel of the Lord as recorded in Acts 12. It was also where Cornelius ~~xx~~ the centurion lived, in Acts 10, and where Paul was imprisoned for 2 years as recorded in Acts 23.

Thus it is rather ironic and significant that the events which took place in

this Scripture took place in Caesarea Philippi. Here in this center of Greek-Torn culture, where probably the white marble temple to ~~and~~ the Greek god Pan still stood, Jesus ~~foretold what was going to happen to Him. He revealed for the first time that He was~~ asked who people were saying He was. He had been among many other people and He had ministered and done marvelous things. But in all of this, the people were silent as to His identity. Jesus probably was keenly aware that His days were now being numbered, and He wanted His disciples to know who He was and what was going to take place in a very short time. So this is probably the reason why they withdrew to this out of the way spot for the moment.

Jesus was probably looking at His ministry and questioning whether He had actually achieved anything in it. I believe that it would have been a natural thing for Him to question the results, for no one had really discovered, or had taken the time to discover who He really was. So He asked His disciples what others said He was. They replied that He was being compared to John the Baptist and Elijah or another prophet. But this did not really satisfy what He was trying to elicit from them. So He asks them who they say He is. And we see that Peter is very quick to blurt out, "Thou art the Christ." Now the secret is out. No longer will it remain a secret, even though Jesus charges them to tell no one of what they have learned.

So now that they are aware of who He is, He begins to tell them of the events that will take place in the near future, and how He will be killed and rise again from the dead. And Mark points out that Peter began to rebuke Him. And following this Jesus rebukes Peter. Now the word rebuke is used in two different ways here. In the usage of Peter it is a disapproval of what Jesus is saying. It is not as would seem the case that Peter is telling Jesus off, as we think of a rebuke. He is saying something along the lines of, "Oh no, that cannot happen to you. Not you Lord." But Jesus' reply is a reprimand. It is said in the way of telling Peter off. Jesus is probably using it in the same context as when He spoke to Satan in the wilderness, when He was tempted by Satan there.

There is one very large object lesson in all ~~xxxx~~ of this that most of you have probably heard several times before, and that is the lesson of Jesus telling publicly of His impending trial and death for the first time. This is very important I believe. But the object lesson I believe we need to really look at is the lesson of Peter and just where he stands in relation to Jesus Christ.

Peter was a very outspoken man. He was generally the first to make a comment or to perceive what Jesus was trying to point out. In this section of Scripture he once again proves equal to the occasion. Here he is as the one who spots perfectly who Jesus really is. Without much hesitation he blurts out, "Thou art the Christ." Thus he affirms for all of the rest, that here is the promised one, "the Messiah," or more particularly "the Anointed One," which is what Christ really means. But in any event, here is the promised one of God who is going to be the heir to the throne of David. Thus, the disciples are now set to see this Messiah go into action and zap the enemies of the Jews.

But then He begins to tell them that He is not going to do all of this, but instead ~~ix~~ He is going to be rejected by the ~~xxxx~~ rulers of the Jews, and He is going to be taken to the powers that be and is going to be put to death. How disheartening for these men. On one hand He is the long awaited and long prophesied one of God, and yet He is going to be just as human as any one else and is going to die. So we cannot really find too much fault with Peter when he cannot completely accept this. But when we examine this closely we can see the forces at work in ~~xxxxxx~~ the disciple's lives, and in particular the life of Peter.

Peter has been given the inspiration of God to be able to identify the Messiah. But he is still human and Satan gives him the doubts and mistrust to not completely trust in God that what is going to happen to Jesus is according to God's plan, and will work out ~~xxxxxxx~~ for the benefit and good of all ~~xxxxxx~~ ~~xxxx~~ mankind.

Now in all of this, again we can see a reflection of ourselves. Peter had accepted ~~the~~ Jesus as God's anointed, and then when he finds out what is going to happen to Him, he cannot accept this, and he turns from Him. We do this. We have had all of the intervening years of the Christian church to show us the history of the Suffering Saviour. We accept this and we go through the observance of this each year. And yet, in our inner thoughts and our outward actions we prefer a discipleship that leaves the cross out of it.

~~People ask for and demand~~ Multitudes of people ask for and demand a religion that is moderate, and what they refer to as sensible. Anything that calls for a discipleship that means the complete involvement of self is thought of as being extreme. Any Church or congregation that seeks to reach out to the lost and the unsaved is thought of as being extreme or fanatical.

~~Fortunately not all congregations and people are like this~~

In the remaining verse of this Scripture, Jesus counts the cost of true discipleship, and this involves the taking up of one's cross and following Him. So you see it does involve a cross for each of us.

Perhaps not in the sense nor the same way as it meant in Jesus' life, but it means a crucifixion of self. It means to live for God, and to have God live in us.

Jesus calls Peter Satan and this is significant when we realize that Jesus then accuses Peter of looking after the things of men and not of God. This is the temptation we all face at many points of our lives. There are many well meaning friends who will give us advice that seems so right and pure, but if we analyze it in the light of what God wants from us, we realize that it is from the devil, Satan.

This past Sunday in the Confirmation class ~~we were talking about our conscience~~ we were talking about our conscience and how God speaks to us in our lives. I mentioned that God nor our conscience never tells us to do bad or evil things. The voices that we hear telling us to do bad things is from Satan. One of the young people asked the question how we can know what is the voice of God and what is our own minds

telling us to do something.

This is difficult to answer. But if we strive to sort out what God would really have us do in a given situation, we are more likely to listen to what God wants of us, than we are to listen to our own motives and desires. But in all of this we see that once again the lives of the people who surrounded Jesus were made up of the same stuff as we. But we can also see that true discipleship means more than just a verbal assent to Jesus Christ. It means or should mean in our lives, the surrendering of ourselves completely to Him, It should mean that we take up our cross and follow Him daily. Any denial of this is to fall prey to Satan and his forces of evil. There is no easy, sensible religion. No in between. We are either for or against Him, as He pointed out to Peter. Where do we stand this year as we strive to piece the Passion story of Jesus together?

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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
THIRD SUNDAY IN LENT MARCH 2, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHARI MCBRIDE, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC "CONSIDER AND HEAR ME" PFLUEGER
"ONLY BELIEVE" FRICK

SILENT PRAYER

*PROCESSIONAL HYMN No. 31 "FATHER, AGAIN IN JESUS' NAME"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "HAVE MERCY UPON US, O GOD, ACCORDING TO THY LOVING-KINDNESS; ACCORDING TO THE MULTITUDE OF THY TENDER MERCIES BLOT OUT OUR TRANSGRESSION. WASH US THOROUGHLY FROM OUR INIQUITIES, AND CLEANSE US FROM OUR SINS. FOR WE ACKNOWLEDGE OUR TRANSGRESSIONS, AND OUR SIN IS EVER BEFORE US. PURGE US AND WE SHALL BE CLEAN; WASH US AND WE SHALL BE WHITER THAN SNOW. CREATE IN US CLEAN HEARTS, O GOD, AND RENEW A RIGHT SPIRIT WITHIN US. CAST US NOT AWAY FROM THY PRESENCE, AND TAKE NOT THY HOLY SPIRIT FROM US. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.

*DOXOLOGY No. 551

SCRIPTURE LESSON: 2 SAMUEL 7:12-17 MARK: 9:30-32
HYMN No. 141 "LORD, WHO THROUGHOUT THESE FORTY DAYS" DEUT. 4, 5, 6

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "GOOD FRIEND, FOR JESUS' SAKE

FORBEAR-
BEETHOVEN

BAPTISM OF INFANTS

ANTHEM: "HE LOVED THEM TO THE END" ROGERS

SERMON: "PIECE BY PIECE, -- GALILEE!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 286 "WHO IS ON THE LORD'S SIDE?"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "MARCH PONTIFICALE" STICKLES

--- *CONGREGATION STANDING ---

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MRS. VINCENT ANGELONI IN LOVING MEMORY OF "MOTHER". SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR. VICE PRES. EUGENE STEPHENSON AND DAUGHTER PAULA WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. DORIS ZAVACKY AND NANCY LINK.

THE ATTENDANCE LAST SUNDAY WAS 194; WED. 84.

TONIGHT: 6:30-7:00 - YOUTH CHOIR PRACTICE

TONIGHT: 7:00 - THE YOUTH GROUPS WILL MEET

MONDAY: 7:30 - WOMEN'S MARY PRUGH CIRCLE WILL MEET.

MRS. OLIVE MILLER WILL SHOW SLIDES FROM THE HOLY LANDS. EVERYONE WHO IS INTERESTED IS INVITED.

MONDAY: 6:30 P.M. - BASKETBALL - ST. PAUL'S VS. ST. MARKS

WEDNESDAY: 7:30 - LENTEN SERVICE

WEDNESDAY: 8:30 - IMMEDIATELY FOLLOWING LENTEN SERVICE THE COUNCIL WILL MEET.

PLEASE HAVE ALL MATERIAL IN FOR THE NEWSLETTER BY WEDNESDAY.

SATURDAY: - 1:00 P.M. - ST. PAUL'S VS. MERIDIAN IN BASKETBALL.

FRIDAY: - WORLD DAY OF PRAYER - FIRST METHODIST CHURCH AT 1:30 P.M.

BAPTIZED TODAY: MICHAEL PATRICK FINUCAN, SON OF MR. & MRS. WILLIAM FINUCAN. LISA IRENE VARGO, DAUGHTER OF MR. & MRS. STEVE VARGO.

BAPTISM - 4:00 TODAY.

HOSPITALIZED: MRS. TRESA NICHOLAS, MRS. ROY ANDREWS

PLEASE GET ORDERS IN FOR LILIES AS SOON AS POSSIBLE. 4/9

GOOD FRIDAY BREAKFAST - YMCA - 6:00 A.M. - SEE

KENNETH WEITZEL OR J. W. HARMON FOR TICKETS -

SPEAKER WILL BE RICHARD K. KENNEDY, D.D.

THERE ARE A LOT OF EMPTY SEWS OF WEDNESDAY EVENINGS FEEL FREE TO FILL THEM - SEE YOU WEDNESDAY.

WELCOME VISITORS - GREET ONE ANOTHER
DEATH MR. PETERS - SYMPATHY MRS. JOHNSON

Humans like this, have capac shut out minus lives 2/
 things conflict way want act or believe.
 Emotional disorder which individ withdraw world of
 reality
 Discs not this categor, but unwill accept contra
 they taught or believe
 Read not only no understand, but afraid ask Him
 Discs like little children,
 ever C child should ask quest & no do? & ask
 why, he say afraid
 this the predica discs
 If only knew how Js prob yern, wish tell them
 if only they had asked
 Prob long 4 old closeness, inform so many occasi
 Perhaps afraid Beause said sum1 deliv Him hand enem
 Isn't 2 diffi 2 pict our minds sm band men cluster
 rd Js their closest friend & leader
 Sum prob with dncast eyes Beause could not meet
 His gaze
 others look faces fellow discs strive discern
 if could detect look traitor there
 Can well imagine ~~xxxx~~ impet Pete self-conscious
 kick at sand & wonder in mind if betrayer B he
 He recall fact he no complete trust Lord when try
 walk on water & sunk Beause lack faith
 Perhaps think future his faith let go again & he
 betray Js
 All knew Js look in harts knew what think/desire
 & they must thot He could see sumthing they
 no know bout selves
 How bout Simon Zealot? He Blong group avowed
 task eliminate enemies Jews.
 Perhaps he could B respons deliver to enemies
 C now bout Matt? When tax coll greed 4 money must
 led cheat poor peop many times
 Peop no afford complain system corrupt
 & if visualize scene in mind, can C why afraid ask
 But all this conjecture, too little said/written
 Only thing can understand is discs & peop not
 understand what take place & sinif of
 But when we realize what take place & even with
 reasearch & interp last 2M yrs it diffi 2 understand
 many peop 2day still no under & afraid 2 ask
 Many these "Will Not" understand
 Say "Will Not" cause there those who no Blieve
 They have writ proof & all interps & turn baks on G
 op say, cannot Blieve story salv like fairy tale
 cannot Blieve cannot C G
 " " " " must do all works, & 2 accept
 2 easy

"Piece By Piece -- Galilee!"

Text: Mark 9:32, "But they understood not that say-
 ing and were afraid to ask."
 Scripture: 2 Sam. 7:12-17, Mark 9:30-32

J now cum Gal./again no def place where was
 Gal mean "Ring" "Circle" & actually area sm vil/twn
 Chorazin, Capernaum, Cana, Nain, Naza, Fl Gennesaret
 C from this Js whereab unknown
 Iron most all Js minis in borders this sm region
 This pt minis milestone reached
 Js now threshold wat 4 Him final days
 Left N country behind where relativ safe
 Now turn 2ward Jerus final phases life take place
 Scrip tell, want no1 kno where He was
 He travel incognito
 Must felt impera share last few hrs/moments discip
 " explain what happen 2 Him
 He knew when enter hostile territ Jeru no have priva
 Wanted teach discs what want them 2 know
 No want crowds which prevent privacy & prevent
 speak frankly 2 discs
 We C Js felt it impera get message across these men
 He might well feel B4 left earth in body, He desire
 some1, in partic these men/know whys where4's minis
 He seem want convey urgency situa & they grasp it
 2nd time Js. 4tell fut./1st in C Phil
 But 1 phrase add 2 it (read 31b)
 He no say 1st tell & it signif this pt
 Js share secret He betrayed by sum1
 Perhaps let Judas know aware his thots, feelings
 " give " chance change
 Any event, announce not understood & neither
 rest of it understood
 (read vs 32) TEXT
 Prob no underst Beause conflict wat Messiah wud B
 He now known as this B cause Pete call Xp
 He no deny this, & here tell He die
 All lives herd taught wat Mess. do & Js say Con.
 As red 2 Sam 7, Davidic covenant & royal line
 From royal line cum 1 bild House of Lord
 But these discs all Jews look 4 King othrow enem
 This King bild actual Temp or House Lord
 They no conceive Him B mere mortal & imposs die
 ay no think He bild Temp in harts lives peop
 are espec only think terms Jews benefit from
 reign & rule Mess.
 Thus can C why no understand

Many no Blieve cause feel they 2 far gone
Story 1 such man told Sunday School Times
(Illustration this man)

3/

He was lesson 4 discips of Js
They no need unders all tak place,
" " " B afraid 2 ask
s would have told them plain/simple terms,
& they would have understood in a new way

Some applies 2 us
We no need unders all G done 4 us thru Son
All need do accept as free gift which it is
& then strive 2 live in that faith from then on

If your hart troubl Bcause U no unders all
or Bcause U feel U no good enuf,
just stop try 2 fathom it all out by self
" accept Him at His word when He said,
"He THAT COMETH TO ME I WILL IN NO WISE CAST OUT"

He faithful 2 promises & He unders even if we do not

"Piece By Piece -- Galilee!"

Text: Mark 9:32 "But they understood not that saying and were afraid to ask"

Scripture: Mark 9:30-32, 2 Samuel 7:12-17

Jesus has now come to Galilee, but again this gives us no definite place where He was. Galilee ~~xxxx~~ literally meant "ring" or "circle" and was literally an area made up of quite a few little villages and towns. Chorazin, Capernaum, Cana, Nain, Nazareth, the plain of Gennesaret and others. We can see from this that Jesus whereabouts is still not definite. It is rather ironic that almost all of the ministry of Jesus lay within the borders of this small region. But it is at this point in His ministry that a milestone has been reached. Jesus now stands on the threshold of what will be for Him, His final days. He has left behind the nirth country where He was realtively safe, and has now turned to go toward Jerusalem where the final ~~xxxxx~~ ^{phases} of His life's drama will take place.

The Scripture tells us that He did not want anyone to know where He was.

~~TRAVELING~~ ^{INCognito.} ~~us~~ we see that He felt it was imperative that He share these last few moments with His disciples and explain to them again what was going to happen to Him. He knew that once He was entered into the more hostile territory in and around Jerusalem, that He would not really have the privacy to teach His disciples what He wanted them to know. He did not want the crowds around Him to ~~xxx~~ prevent His speaking openly and frankly to the disciples. We can see from all of this that Jesus must have felt it was imperative to get this message accross to these men. His feeling might well have been that before He left this earth in the body, He desired for someone, and in particular these men, to know all of the whys and wherefores of His ministry. He seemed to be seeking to convey to them the urgency of the situation and that they try to grasp what it really meant.

This is the second time that Jesus is ~~conveying~~ fortelling His future. The first mention of it was made at Caesarea Philippi. But one phrase is added to this second telling. We read, (vs 31b), "The Son of man is delivered into the hands of men." He did not say this in the firstbtelling, and it is sig-

nificant at this point. Jesus is sharing the secret that He will be betrayed by someone. Perhaps He was letting Judas know that He was aware of Judas thoughts and feelings. And perhaps He was trying to give Judas a chance to change. But in any event, this portion of His announcement was not understood, just as all of the rest of it was uncomprehended by them. We read, vs 32, "But they understood not that saying, and were afraid to ask Him."

THEY
^ Probably they did not understand all of it because it conflicted with what they believed and thought the Messiah would be. They now knew Him to be this promised one because of what had happened at Caesarea Philippi with Peter's confession. Peter had called Him the Christ, and Jesus did not deny it. So now here was the Messiah telling that He was going to be put to death. All of their lives they had heard and been taught what the Messiah would do, and what Jesus was saying was contrary to their knowledge. As we read in the book of 2 Samuel how Nathan was sent from God to David, and he told David that from him shall continue the royal line. And from this royal line would come one who would build the House of the Lord. But these disciples as well as all the Jews, were looking for this King to come and to overthrow their enemies, and literally build the Temple, or the House of the Lord. They could not conceive of Him as coming as a mere mortal. ~~They~~ It was impossible for them to think of His being put to death. And they were not thinking of Him building ~~ax~~ the House of the Lord in the hearts and lives of people. And more especially, they were only thinking in terms of Jews as being the only ones who would benefit from the reign and rule of this Messiah. Thus we can see why they did not understand what He was saying. A portion of their not understanding was that they did not want to understand. Humans are like this, and have the capacity to shut out from their minds and lives the things that conflict with the way they want to act or believe. In fact there is a type of emotional disorder in which the individual withdraws from the world of reality and lives in a world of unreality. The disciples were not in this category, but they were unwilling to accept

that which was contrary to what they had been taught and led to believe.

For we read that they not only did not understand what He was saying, but they were afraid to ask Him.

In all of this we can see the disciples are acting much like little children. Have you ever come across a little child who should have asked a question and did not? And when questioned as to why he neglected to do so, the answer was, "I was afraid to ask?" This seemed to be the predicament of the disciples. But if only they had known how much Jesus probably was yearning and wishing that they would ask for an explanation of what was going to take place. He probably longed for that old informal closeness they felt on so many occasions when they shared everything on the same level.

But perhaps they were afraid to ask because of the fact that He had said someone would deliver Him into the hands of His enemies. ~~There were too many factors in the way of explanation for~~ It isn't too difficult to picture in our minds this small band of men clustered around Jesus, their closest friend and their leader, and some with downcast eyes because they could not meet his gaze. Others looking around into the faces of their fellow disciples and striving to discern if they could detect the look of a traitor there. We can well imagine impetuous Peter self-consciously kicking at the sand and wondering in his mind if the betrayer would be he. ~~They all knew~~ He would be recalling the fact that he had not completely trusted His Lord when he started to walk on the water to meet Him, and because of his lack of complete faith he had sunk beneath the water. Perhaps he was thinking that sometime in the near future his faith would let go again, and he would betray Jesus. They all knew that Jesus was able to look into their hearts and know their inward desires and feelings, and they must have been thinking that He saw something within them. That they were unaware of. How about Simon the Zealot? He belonged to a group that has as its avowed task to eliminate the enemies of the Jews. Just perhaps in the scheme of things he would be responsible for delivering Jesus over to the Romans. Or how about Matthew? When he was a tax collector

his greed for ~~that~~ money must have led him many times to overcharge one of the poor people who could not afford to complain because of the corruptness of the system. And so if we visualize this scene in our minds it is not too difficult to understand why they ~~did not~~ "were afraid to ask."

But as in all of these instances involving the latter days of Jesus, too little is said and much is left to conjecture. The only thing we can really understand is that the disciples and all of the people did not understand what was taking place, and the significance of it all.

But when we realize that we do know what was taking place and that even with the amount of research and interpretation that has gone into all of this in the last almost 2000 years, it is difficult to understand that there are many people today who still will not understand and are afraid to ask. I said "will not" simply because there are those who just will not believe. They have the written proof, and they have all of the interpretations given them and they turn their backs on the Lord. People have said to me, they cannot believe the story of salvation because it sounds too much like a fairy tale. Or they will not believe because they cannot actually see God. Or they will not believe because they feel they must do all sorts of work in order to earn it, or because they are too far gone. The story of one such man was told in the Sunday School Times, (Illustration of this man, and Jesus saying "I WILL.")

Here was the lesson for the disciples of Jesus. They did not need to understand all of what was taking place, and they need not have been afraid to ask. Jesus would have explained it to them in plain and simple terms, and they would have understood in a new way.

The same applies to us. We need not understand all that God has done for us through His Son. All we need to do is accept it as the free gift that it is, and then strive to live ~~in~~ in that faith from then on. If your heart is troubled because you do not understand it all, or because you think you have not worked enough, or you feel you are not good enough; just stop trying to

fathom it all out by yourself. Just accept Him at His word when He said,
"I that cometh to me I will in no wise cast out." He is faithful to His
promises and He understands, even if we do not.

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WEDNESDAY EVENING LENTEN SERVICE MARCH 5, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHARI MCBRIDE, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP - 7:30 P.M.

PRELUDE MUSIC: "PEACE OF EVENING" FOERSTER
"CHORALE" KJERULF

SILENT MEDITATION

*PROCESSIONAL HYMN No. 477 "WORK, FOR THE NIGHT IS
COMING"

*INVOCATION - CHORAL AMEN

SCRIPTURE LESSON: MARK 9: 33-41

*GLORIA PATRI

*EVENING PRAYERS AND CHORAL RESPONSE
OFFERING

OFFERTORY "TELL ME THE OLD, OLD STORY" THOMPSON

HYMN No. 480 "I HEARD THE VOICE OF JESUS SAY"

SERMON: "PIECE BY PIECE -- CAPERNAUM!"

SERMON PRAYER

*HYMN No. 57 "SOFTLY NOW THE LIGHT OF DAY"

BENEDICTION

POSTLUDE "RECESSIONAL" SCHULER

----- *CONGREGATION STANDING -----

MEMBERS TONIGHT ARE: *CHUCK PENAR, ROBERT KNAUER,
JOHN REDMAN AND DAN BOSKO.

FRI. - WORLD DAY OF PRAYER - FIRST METHODIST CHURCH
AT 1:30 P.M.

SAT. - 1:00 P.M. ST. PAUL'S VS. MERIDIAN IN BASKETBALL.

HOSPITALIZED: MRS. JANE ANDREWS -419 AND MRS. TRESA
NICHOLAS.

IF YOU KNOW OF ANYONE LOOKING FOR A CHURCH HOME -
NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY. PLEASE PLACE
A SLIP OF PAPER IN THE OFFERING PLATE OR GIVE TO REV.
LINK AS YOU LEAVE.

prob expect him thank them & instruct keep others 2/
from doing likewise.

Insted He tell them (VS 39) "Forbid him not etc ---
tell no1 can minis His name & B against Him
He let them kno it imposs 2 work 4 G & do evil same
Work done name Xp & done evil or wrongly 4 nought
But work dun in & 4 name Xp & properly B bless G
(40 TEXT READ)

There no inbetween/caanot B fence straddlers 4 JC
Either accept & work 4 Him & have Him work in us,
Or reject Him & all He stand 4
Caanot B 4 1 day & against next

" follower 2day & enemy tomorrow
It EITHER/OR situation
News must struck discip complete unexpect way
But this scrip as all other seem like men of ancier
history 2 us most of time.

Yet they like us & we like them
Can C selves mirrored individ or collectiv
But this scrip our context & our day we say,
"I cannot understand how such & such church does
what it does,"

Or we think we preach Word better than nother
group & have rt track on relig
Reverse may B true other churches look at us &
condemn us 4 no B as Xpian as them
But U C this is always danger & espec in relig
(Illust. magic ring)

Matter 2 B proven by life/by living
This true criteria 4 us or any other church
It not we do cert things exact same way,
Import thing that minis in name Js Xp & B follow
of Him

We liv & exist & serve as diff denoms, but only if
we willing serv/exist complete name & for sake Js Xp
(~~xxxxxx~~)

Here Js close scrip sum words reward
He say. (READ VERSE 41)

Thus we C our service & acceptance of Him no vain
Must note we no ask do eath shatter things or specta
cular things

We merely ask extend hand of luv in simp ord comm
things of life

Nothing mor comm than hand water 2-1 who thirsty
(Illust. Missionary & African primary children)

These thing truly bless by G/all other service imp-
d ant also & necess, & not 2 B played down

But outward giv of selves in little things that
speak of Xpianity 2 others.

must never 4get it howe liv outside of ch alway on
display & peop judge by this/this show accept reject

"Piece By Piece -- Capernaum!"

Text: Mark 9:40, "For he that is not against us is
for us."

Scripture: Mark 9:33-41

Cap. next stop 4 Js as makes way 2 Jeru.

TH piece Lent puzz not ~~xxxx~~ irreg in shape
fits closely & neatly in Gosp narra

It Cap Js adopt hometown aft Bap by Jn

Recall He no accept in Naz so move Cap with fam

Hrob stay house Pete who liv Cap/altho from Beth

At Cap Js select fishermen 4 discip/make fisher men

Js preach mainly N end S of Gal near Cap dur minis

Also quite bit at Bethsaida nearby

Js at home in Cap & like homecom 4 him

Can well imag feels if can look thru our eyes

U ever liv diff place U know how anticip go
back 4 visit

Work this way 4 us go back adopted homes other

parts country/feel exhil when destin nears

So Js perhaps look 4ward this visit/His last

Cap mean ~~xx~~ "Village of Nahum" No know whether

pbphet Nahum or not

But even tho Js adopt Cap/ He condemn with other ci

Scrip PM rath interest wen compar other scrip this

Lent season

Contain 3 sep incids cud B use individ sermons

1. Discip argue who num 1

2. import Js place upon child in G's kingdom

3. others minis Js name/ this 1 we use

vs 38, Jn cum Js tell man cast out demon Js name

He tell they stop man Bcause he no discip

Hel much bout exorcism past few mths by film "Exor."

Js days, exorcism very prevalent

sum1 possess of dem that pers exorcised cert manner

name mor powerful spirit sot & evil dem commanded

in name that spirit cum out

Supposed evil dem powerless resist & no stand

against mor powerful name & so cum out/pers cured

So wat take place, man cast dems powerful name Js

But since not orig band discip Jn others tell

cease & desist

At this pt Js throw bombshell at them,

here these faithful men follow Js all over country

They saw Him heal/feed peop/cast dems/ minister

in general to many peop

Only natural they want no1 imitate Him

They think Js B grateful 4 this

"Piece By Piece -- Capernaum!"

Text: Mark 9:40, "For he that is not against us is for us."

Scripture: Mark 9:33-41

Capernaum is the next stop on the route of Jesus as He makes His way to Jerusalem. This piece of the Lenten Puzzle is one that is not irregular in shape, and it fits closely and evenly into the Gospel narratives. It was Capernaum that Jesus adopted as His hometown after His baptism by John. We recall from a visit to Nazareth that Jesus was not accepted in His hometown, so He moves with His family to Capernaum. He probably stayed at the home of Peter who lived in Capernaum, although he was from Bethsaida. It was at Capernaum on the shore of the Sea of Galilee that Jesus selected His first disciples from among the fishermen there. Telling them that He would make them ~~fishermen~~ fishers of men. Jesus preached mainly at the North end of the Sea of Galilee ~~during His ministry, and~~ near Capernaum during His ministry and quite a bit at nearby Bethsaida. Thus we can see from all of this that Jesus was at home in Capernaum, and it was more like a homecoming at this point in His life.

We can well imagine the feelings He must have had if we can look at His homecoming through our eyes in our experiences. If you have ever lived in a different place and you return there after a certain absence, it becomes a warm thrilling feeling to return for a visit. I know it works this way for the Link family when we are able to go back and visit the many places in which we have lived. There is an unexplained feeling of exhilaration when the destination is neared. So it is well within the realm of possibility that Jesus was looking forward to this visit, which He probably knew would be His last.

~~Scripture~~ The name Capernaum means "Village of Nahum." It is not known whether the town was named for the prophet Nahum whose book is a part of the Old Testament, but in any event it was named for a man named Nahum. And we also know that even though Capernaum was the adopted hometown of Jesus, it received His condemnation along with those other cities which had seen His mighty works and yet had not repented.

Our Scripture for this evening is rather interesting when compared with some of the other Scriptures for this Lenten season. ~~It~~ It is interesting ^{to} ~~in~~ the extent that it contains three very ~~interest~~ unique and varied incidents, any one of which is a sermon in itself. ~~But~~ This block of Scripture contains the story of the disciples arguing among themselves who was number one man. Then we read of the importance Jesus placed ~~in~~ upon children as a part of God's Kingdom. But the story we are to be concerned with this evening has to do with others who were apparently ministering in Jesus name.

(Vs 38), John comes to Jesus and he explains that they had run across a man who was casting out demons in Jesus name. John then tells Jesus that they stopped the man from doing this, because he was not ^{an actual chosen} ~~a~~ disciple of Jesus.

We have heard much about exorcism in the past few months with the making and showing of the film, "The Exorcist." In the days of Jesus exorcism was something that was very prevalent. If someone was declared to be possessed of a demon that person was exorcised in a certain manner. The name of a more powerful spirit was sought, and the evil demon was commanded in the name of the more powerful spirit to come out of that person. Supposedly the evil demon was powerless to resist, and could not stand against the might of the more powerful name and so the person would be cured.

Now what had taken place was that a man was casting out ~~a~~ demons in the all powerful name of Jesus. But since he was not of the original band of disciples John and the others had told him to cease and desist.

It is then at this point that Jesus ~~puts a real stopper in~~ throws a real bombshell at them. Here, are these faithful men who had followed Jesus all over the countryside. They had seen Him heal people, they had seen Him feed people with little or nothing, and in general they had been eye-witnesses of His complete ministry. It is only natural that when they asked a man to stop talking Jesus, they believed that He would be grateful. They probably expected Him to thank them and instruct them ~~in~~ in how to further keep others from doing likewise. But instead, He tells them, (vs ³⁹ ~~40~~), "Forbid him not;

for there is no man who shall do a miracle in My name, that can lightly speak even of me." He is telling them that there is ~~none~~ no one who can minister in His name and be against Him. He is letting them know that it is impossible to do ~~this~~ a work for God, and do evil at the same time. Work done in the name of Christ and done evilly or wrongly will come to nought. But work done in and for the name of Christ and done sincerely and properly is going to be blessed by God.

He tells them very plainly and simply, (vs 40), "He that is not against us is for us." There is no inbetween. We cannot be fence straddlers for Jesus Christ. We either accept Him and work for Him, and have Him work in our lives. Or we reject Him and all He stands for. We cannot be for Him one day and against Him the next. We cannot be His follower today, and His enemy tomorrow. It is an either or situation.

This news must have struck the disciples in a ~~way they never expected~~ completely unexpected way. But ~~this discipline~~ the thing that crops up each and every-time that we read a portion of scripture involving the disciples of Jesus, is that these men who seem like so much ancient history to us most of the time, are so very much like us. Perhaps we can individually see ourselves mirrored in one of their lives. But more likely we can see ourselves mirrored collectively in them. Putting things into the context of today and making ~~it~~ an incident happen like this in our own day and our own time we would be speaking of ~~others~~ other churches or groups. We would be saying, "I cannot understand how such and such a church does the things it does," or we think that we preach or teach the Word much better than another group and so we have the inside track. Of course the reverse is also true, and that is other churches probably have and are, looking at us, and condemning us for not being as Christian as ~~they~~ them. But you see this is always the danger and especially in the realm of religion.

(Illustration magic ring in Eastern fable)

The matter was to be proven by life. By living. This is the true criteria for us or for any other church. It isn't that we do certain things exactly

the same way. The important thing is that minister in the name of Jesus Christ, and that we are complete followers of Him. We live and exist and serve as different sects and Denominations, but only if we are willing to exist and serve completely in the name and for the sake of Jesus Christ. (Vs 41), Jesus closes this portion of Scripture with ^{some} ~~the~~ words of reward. He tells his disciples, (read vs 41), Thus we see that our acceptance and service of Him is not in vain, We must note here that we are not being asked to do spectacular or world shattering events. We are merely asked to extend the hand of love in simple, ordinary, common things of life. A person can't do anything more common than extend a glass of water to one who is thirsty.

(Illustration of missionary & African primary children).

These are the things that are truly blessed by God. All of the other ~~marks~~ things such as giving our money, and serving Him in the church is absolutely necessary as well. And we would do well not to try to play them all down. But it is the outward giving of ourselves in little things that speak of our Christianity to others. We are constantly on display when we accept Christ and become a Christian. We must never forget that it is how we live outside of the church that speaks of our Christianity. Actions speak louder than words. Let us remember that we show whether we are for or against Jesus Christ by the way we show it in actions as well as by our service.

W. D. A. E. B. L. I. S. I. N. G.

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E. X. L. E. N. T. - 1969

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BILLSBOROUGH • CHICAGO • NEW YORK • BOSTON

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FOURTH SUNDAY IN LENT MARCH 9, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHARI MCBRIDE, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "O DIVINE REDEEMER" GOUNOD
"CANTILENA" STEERE

SILENT PRAYER

*PROCESSIONAL HYMN No. 43 "WHEN MORNING GILDS THE SKIES"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "MOST MERCIFUL FATHER, WHO HAST
SET US IN COMMUNITIES, AND BOUND US TOGETHER BY COMMON
DUTIES AND SYMPATHIES, WE LIFT OUR HEARTS TO THEE AND
PRAY WITH ONE ACCORD THAT THOU WOULDST SEND THY BLESSING
UPON OUR CITY AND NATION, PROSPERING EVERY HONEST MAN,
SWEEPING AWAY EVERY TEMPTATION TO EVIL, DELIVERING THE
WEAK OF OUR PEOPLE FROM INTemperANCE AND VICE OF EVERY
KIND, FEEDING MEN'S HANDS WITH LABOUR AND THEIR MOUTHS
WITH BREAD, AND SPREADING THROUGH EVERY HOME THY LOVE
AND KNOWLEDGE, THAT WE MAY PRAISE THEE EVERMORE THROUGH
JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: MARK 10: 1-12

HYMN No. 239 "ASK YE WHAT GREAT THING I KNOW"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "HOW GREAT THOU ART" HINE
ANTHEM: "I HAVE ONLY ONE LIFE TO LIVE" ARTMAN
SERMON: "PIECE BY PIECE, -- JUDEA!"
PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 287 "GOD OF GRACE AND GOD OF
GLORY"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "SOLENN PROCESSION" BLAKE

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. ELLEN BAUER IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY, STEVE VARGO.

DEACON AND MRS. DONALD KENNEDY WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. JOHN
STEVENSON AND LAUREL STAUFFER.

THE ATTENDANCE LAST SUNDAY WAS 225; WED. - 105.

(WE STILL HAVE A LOT OF EMPTY SEWS ON WED. EVENINGS.)

HOSPITALIZED: MRS. TRESA NICHOLAS, MRS. JANE ANDREWS.

BABY ANTHONY SHAKELY.

WED. - 7:30 - LENTEN SERVICE "JERICHO"

THURS. - BUTLER AREA COUNCIL OF CHURCHES MEETING HERE.

FRI. - 6:30 P.M. - ARC WORK NIGHT - SUPPLIES NEEDED

INCLUDE: STEP LADDERS 5 & 6 FT., ROLLERS, BRUSHES,
DROP CLOTHS, NEWSPAPERS, CLEAN-UP EQUIPMENT, PHILLIP
SCREWDRIERS. WE WOULD LIKE TO HAVE A GOOD TURN-OUT.

NEXT SUNDAY - BAPTISM OF INFANTS - IF YOU WOULD LIKE
TO HAVE YOUR BABY BAPTIZED AT THIS TIME CONTACT OFFICE.

J. W. HARMON AND KENNETH WEITZEL HAVE TICKETS FOR

GOOD FRIDAY BREAKFAST - 6:00 A.M. - YMCA.

NEW MEMBERS WILL BE RECEIVED ON PALM SUNDAY - IF YOU

KNOW OF ANYONE INTERESTED IN JOINING THE CHURCH

CONTACT THE MINISTER OR PUT A SLIP OF PAPER IN OFFER-

ING PLATE.

DON'T FORGET TO RESERVE AS MANY EVENINGS AS YOU CAN
TO HEAR THE REV. WILLIAM MCLEOD, WHO WILL BE PREACHING

AT THE CALVARY CHURCH ON THE DIAMOND, MARCH 17-23

WITH THE EXCEPTION OF SATURDAY EVENING. THE SERVICE

ON MARCH 19 (WED.) WILL BE CANCELLED SO THAT YOU

WILL HAVE ANOTHER OPPORTUNITY TO HEAR HIM.

HOLY COMMUNION WILL BE OBSERVED MAUNDY THURS. AND GOOD

FRIDAY IN OUR CHURCH - NO COMM. ON EASTER SUNDAY.

In other word woman disposed of without her consent/
 but man only divor if want 2 B
 Js said: law Mose laid down Bcause hardness harts
 He pt out Mose try overcome busi easy divor &
 that what wat law intend 4
 But insted they twist & made suit own purpose
 Js did sev things this Scrip
 1st move whole debate bout divor from realm is it
 legal or lawful/2 higher realm of purp of G
 Next He raise standard women from B mere slaves or
 property " B disposed of, 2 peop of G.
 He gavy 2 world & nation for 1st time new concep
 that women = with men
 Perhaps call Him 1st women's libber
 (Illust Dorothy Savers)
 Js show G's math no = ours,
 took quest of Phars all way bak Gen & spoke 1+1=1
 We say 1+1=2, not with G when involv marr
 He show a permancy in marr/He imply left unsaid
 marr 2 B taken seriously
 He lv unsd those cum 2 marr shud B mature, & want
 marr 2 B lasting event
 He pt out when adult infants marry, meaning boy
 looking 4 mother sub & girl look father sub & they
 marry = crash
 This wat still wrong marr 2day
 2 many peop look upon marr as bride dress white
 gown traipse dwn aisle to Lohngrin wedd march, in2
 arms knight shin white armor who sweep out of church
 & they liv happily ever after
 They 4get it mean listenxstrains alarm clock that
 sweep hus off 2 fact or office or plant, & her 2
 ironing board & wash machine & kitchen
 try pt this out these few short vss
 Bu. 1 contro rage yet 2day & just wat He say divor?
 Does all this mean divor never rt proper?
 On this issue as all other can take sides,
 Cud say Js strict legalist & say NO DIVORCE
 Or cud say He say permissable under cert cond
 & room both arguments
 Must remem He pt out time again, insts made 4 man
& not man for intstitution.
 Shud remem boundless sympa 4 peop & probs
 I Believe my own hart/mind compl sanctity of marr
 " " " 2 B made unbok by any1 includ law
 But as I interp Js & wat He did, I C Him judg ea
 (e on individ merits
 if take case wom well in Samar/wom have 6 hus &
 He no condemn her
 From this I Believe we need assume position of Js
 & not condemn peop either.

"Piece By Piece -- Judea!"

Text: Mark 10:6-9
 Sc pture : Mark 10:1-12

Js still Sward journ & again on famil terri
 Ly scrip state He on border Jud
 Smost of 3 divisions Rom prov of W Pales
 Jud name after tribe Judah & terri which liv
 Small area 55 x 55 mi
 Yet, import Js life, born/bap/tempt/betray/tried/
 cruci/resurrect/much minis there
 Jud play very import role Js life
 2day shall C nother import phas Js minis look Scri
 (Illust husband wife no get along)
 Apt illus luv & marri
 2day look contro subj & that divorce
 old song say Luv & marri can't hav 1 without othe
 So with marri & divorce, cant speak 1 without other
 auths this pt try trap Js in act agin law
 so start cum 2 Him & try trip up
 Phars cum 2 Him & ask bout divorce if rt & legal
 Js play cagey/cool, asks quest of them
 Thus they on defen & up 2 them set gr work 4 argum
 He ask what Moses say?
 Mose their authority these things & when they
 quote Moses they prob hope Js repud Moses
 Also prob hope say sumthing gainst Herod, who divorc
 Thus stage set 4 confront Phar/Mosaic law/Js Naza
 Answer Phars giv from Deut 24:1
 (Read this verse)
 In Jew relig 2 school thot/Shammai strict/Hillel
 Sham say no div unless adultery liber
 Hillel say even if burn toast, spoil food, or dance
 in street/speak strange man/speak gainst hus rels
 & so human nature as is, liberal prevail
 Div 4 trivial reason very common
 Wat Js say next vss (read text) say defense women
 Js inter hav women treat as peop & not pce proper
 & not 2 B used & discard when use over
 He want put marr bak in2 prop perspec
 His meassage just as timely 2day as when 1st
 He saw cruel/injust rot by Mos Law & Ph said
 (Illust. divorce samples)
 This docu took skill Rabbi draw up,
 was proved by 3 Rabs & then lodged Sanhedrin
 Can C from this divor realtiv easy
 & from wording divor paper make sound like hus
 do wife big favor by release from marr
 Law read, "woman may B divor with or without her
 will, but a man only with his will."

This not 2 say we Bcome loose wishy washy our Blief3/

But does mean we nots so quik judge others

& we Bcome 4giving in our attitudes

at I try 2 say is simply this:

Marr 2 B on spiritual level or ~~plane~~ plane, & must B liv on secular plane 2

But when sp realm marr made imposs Bcause unfaithful-
nes 1 of parties,

when brutality makes liv with another pers a pt of
fear 4 life & limb,

Or wen happi little children threatened by brute
thru alcohol/drugs,

or wen marr cannot B liv in strength & beauty it
shud, then I Blieve divor necess thing

This no mean I Blieve marr shud be dissolved Bcause
of petty squabbles or imagined hurts.

But I C Js as Bing flexible in teach 2 want very
best 4 children

He said, (WHAT THEREFORE GOD HATH JOINED TOGETHER,
LET NOT MAN PUT ASUNDER)

He stating that man, mean both man & woman,
better think seriously about dissolving wat G
considers 2 B very sacred

That when man & woman take pledge of promising,
"Til death do us part,"

that it pledge that mean just that,

& when this relationship 2 B dissolved,

it better B dun Bcause the diffs cannot B overcome

He say marr Spiritual unity & sanctity of home not
2 B tampered with & taken litely by man.

(READ TEXT, MARK 10:6-9)

"Piece By Piece -- Judea!"

Text: Mark 10:6-9, "But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they two shall be one flesh; so then they are no more two, but one flesh. What, therefore, God hath joined together, let not man put asunder."

Scripture: Mark 10:1-12

Jesus in His southward journey toward Jerusalem is once again on very familiar soil. In our Scripture it states that He is in ~~Judea~~ the borders of Judea. Now Judea was the southernmost ~~province~~ of the three divisions of the Roman province of Western Palestine. Judea was named after the tribe of Judah and was the territory ~~of the tribe~~ in which the tribe of Judah lived. It was a very small area about 55 miles long and 55 miles wide. Yet it played a very important part in Jesus' life. He was born there, He was baptized there, He faced the temptations there, had a goodly portion of His public ministry there, was betrayed there, had His trial there, faced the crucifixion there, and lastly it was the scene of His resurrection. Thus we can see that Judea played a very important role in the life of Jesus.

~~Our Scripture for today deals with a subject~~

And we shall see yet another important phase of Jesus ministry there as we look at the Scripture for today.

(Illustration of husband and wife not getting along and calling the minister in)
A certain couple were having marital difficulties and they asked their minister to call. During the course of the evening he remarked, "Just look at your cat and dog lying there so peacefully side by side before the fire. They are not fighting and squabbling even though they do not see eye to eye on everything. "Yeah, I guess your right ~~Reverend~~ preacher," said the husband, "But you just try tying them together and see what happens." This is an apt illustration of love and marriage.

~~Then~~ This morning we are going to be dealing with a subject that many preachers want to shy away from because of its very controversial nature. And that is the subject of divorce. Like the old song says, "Love and Marriage, you can't have one without the other," so it is with marriage and divorce. You cannot speak about one today without speaking of the other.

The authorities were at a point where they were trying to trap Jesus in some flagrant act ~~xxx~~ or abuse against the law and so they started coming to Him at this point in His ministry trying to trip Him up. In our Scripture for this morning the Pharisees come to Him and question Him about divorce. They ask Him if it is legal and right. But Jesus playing it rather cagey and cool, puts a question to their question. Thus He puts them on the defensive and it is up to them to set the groundwork for the argument they seek. So He asks what Moses had to say about it. Moses was their authority on these things and when they quoted Moses, they were probably hoping that Jesus would repudiate what Moses had said. They were probably hoping that He would also say something that could be construed as being against Herod, for Herod had divorced his wife. Thus the stage is set for a confrontation between the Pharisees and the Mosaic law, and this upstart of a preacher Jesus of Nazareth.

The answer the Pharisees gave Jesus was found in Deuteronomy 24:1, which reads

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

Now in the Jewish religion there was two schools of thought. There was the school that followed the teachings of Rabbi Shammai and they were very strict in the following of the law. And there was the school of Rabbi Hillel which was very liberal in its interpretations of the law. Shammai said that this matter ^{of divorce} was one of adultery and adultery alone. Hillel said that if a wife spoiled a dish of food, or burned the toast she could be divorced. If she did a dance in the street, or spoke to a strange man, or if she spoke disrespectfully of her husbands relatives and so on, these were causes for divorce. Thus we can see that because human nature is what it is, the more liberal view prevailed. Divorce for very trivial reasons had become very common.

So what Jesus said in the following verse was in defense of the women of His day. Jesus was interested in having women be treated as people, and not as just a piece of property to be used and discarded when the use was over.

He wanted to put marriage back into its proper perspective. His message ~~was~~^{is} as timely today as it was when He first spoke it. He saw the cruelty and injustice that was wrought by the Mosaic law as quoted by the Pharisees.

A sample of how divorce was attained is the following: Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, that thou mayest marry whatsoever man thou wilt.

In later days it became more elaborate and read: On the ___ day of the ___ week, of the ___ month, year ___ of the world, according to the calculation in use in the town of ___ situated by the river ___, I, ___ son of ___, and by whatsoever name I am called here, present this day ___ native of the town of ___, acting of my free will, and without any coercion, do repudiate, send back, and put away thee ___, daughter of ___, so that thou art free and thou canst at thy pleasure marry whom thou wilt and no one will hinder thee. This is thy letter of divorce, act of repudiation, certificate of separation, according to the law of Moses and of Israel."

This document took a skilled Rabbi to draw up, and it was proved by a court of three Rabbis and then lodged with the Sanhedrin. So we can see from this that divorce was relatively easy. And from the wording of the divorce paper it makes it sound like the husband was doing the woman a big favor by releasing her from the marriage. The law read that a "Woman may be divorced with or without her will, but a man only with his will." In other words a woman could be disposed of without her consent, but a man could not be divorced by his wife unless he wanted to be.

Jesus said that ~~this~~ this law of Moses was laid down because of the hardness of their hearts. He was pointing out that Moses tried to overcome the business of easy divorce and that was what this law was intended for. But instead they twisted it and made it suit their own purposes.

Jesus did several things in this passage of Scripture. First He moved the whole debate about divorce ~~xxx~~ from the realm of is it legal or lawful, to the higher realm of the purpose of God. He laid a deep emphasis on the permanence ~~xxxxxx~~ as well as the dignity and sanctity of marriage. And then He raised the standard of women from being mere slaves or property to be disposed of, to people of God. He gave to the world and to His nation for the first time a new conception that women were persons equal with men. Perhaps we would call Him the first women's liberator.

(Illustration of Dorothy L. Sayers, pg 151 1975 Minister Manual)

Jesus showed that God's arithmetic does not equal ours. He took the question of the Pharisees all the way back to Genesis and spoke of one + one equaling one. We would say one + one equals two. But not with God when it involves ~~two people~~ one + one uniting in marriage. He showed that in this there was to be a permanency. But He was implying and leaving unsaid that marriage was something to be taken seriously.

He was leaving unsaid that those who come to the point of marriage should be mature, and want to make marriage a lasting event. He was pointing out that when adult infants marry, meaning a boy looking for a mother substitute and a girl looking for a father substitute marry, then the only thing that can result is a crash. This is what is still wrong with marriage today. Too many people look upon it as a bride dressed in a lovely white gown traipsing down the aisle on the arm of her father to the strains of Lohengrins wedding march into the arms of a handsome knight in shining armor who will sweep her out of that church into a castle and they will live happily ever after. They forget that it means listening to the strains of an alarm clock that calls the husband to the office or factory, and her to the ironing board and washing machine. Jesus was striving to point all of this out in these few short verses.

But one controversy that has arisen and rages even today is that of just what was He saying about divorce? Does all of this mean that divorce is never right or proper? Well, on this issue as on all others we can take sides. We can say that Jesus was a strict legalist and said "No divorce under any circumstances." Or we can say He said, "It is permissible in certain circumstances." And there is grounds for both arguments. But in all of this we must remember that He pointed out time and time again, that institutions were made for man, and not man for the institution. We must always remember His endless sympathy for people and their problems. I believe in my own mind and heart in the complete sanctity of marriage. I believe that it was made to be unbroken by anyone including the law. But as I interpret Jesus and what He did, I see Him as judging each case on its individual merits.

If we take the example of the woman at the well in Samaria, we see that he was talking to a woman who had six husbands and He did not condemn her. From this I believe that we need to assume the position of Jesus and not condemn people either. This is not to say that we must become loose and wishywashy in our beliefs. But it does mean that we are not so quick to judge others, and to be forgiving in our attitudes. What I am trying to say is simply this; marriage is to be on a spiritual level or plain, as well as on the secular realm. When ~~marriage~~ the spiritual ideal of marriage is made impossible because of the unfaithfulness of one of the parties, when brutality makes living with another person a point of fear for life and limb. Or when the happiness of little children is threatened by a ~~man~~ man become a brute through alcohol or drugs. Or when marriage cannot be lived in the strength and beauty that it should, then I believe that divorce is a necessary thing.

This does not mean that I feel marriage should be dissolved because of petty little squabbles or imagined hurts. But I see Jesus Christ as being flexible in His teaching to want the very best for each of His children.

He said, "What, therefore, God hath joined together, let not man put asunder." He was stating that man, meaning men and women both, better think very seriously about dissolving what God ~~thinks~~ ~~thinks~~ considers to be very sacred. That when a man and woman take the pledge of promising "till death do us part," that it is a pledge taken ~~seriously~~ to mean just that. And when this relationship is to be dissolved, it better be done because the differences cannot be overcome. He is also saying that marriage is a spiritual unity and the sanctity of the home is not to be tampered with and taken lightly by man. ~~Therefore, God hath~~

(read text, Mark 10:6-9)

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
WEDNESDAY EVENING LENTEN SERVICE MARCH 12, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHARI MCBRIDE, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP - 7:30 P.M.

PRELUDE MUSIC: MRS. STEPHENSON
SILENT MEDITATION
*PROCESSIONAL HYMN No. 467 "I LOVE TO TELL THE STORY"
*INVOCATION - CHORAL AMEN
SCRIPTURE LESSON: MARK 10: 46-52
*GLORIA PATRI
*EVENING PRAYERS AND CHORAL RESPONSE
OFFERING
OFFERTORY
HYMN No. 481 "DAY IS DYING IN THE WEST"
SERMON: "PIECE BY PIECE -- JERICO"
SERMON PRAYER
*HYMN No. ~~472~~ "WHAT A FRIEND WE HAVE IN JESUS"
BENEDICTION 211
POSTLUDE MRS. STEPHENSON

----- *CONGREGATION STANDING -----
USHERS TONIGHT WILL BE SAME AS USHERS FOR SUNDAY:
*WALLY FEDER, JOHN SNOW, MONT MACKINNEY, JAMES MALONEY
AND STEVE VARGO.

GOOD FRIDAY BREAKFAST - FOR WOMEN - YWCA AUDITORIUM,
7:30 A.M. \$2.50 PER PERSON - RESERVATIONS ARE REQUIRED
PROGRAM: CONTEMPORARY EASTER PLAY.

GOOD FRI. BREAKFAST - FOR MEN - YMCA - 6:00 P.M. -
J. W. HARMON AND KENNETH WEITZEL HAVE TICKETS
SPEAKER WILL BE RICHARD K. KENNEDY, D.D. FROM PITTS.

IF YOU KNOW OF ANYONE LOOKING FOR A CHURCH - CONTACT
MINISTER OR PUT A SLIP OF PAPER IN OFFERING PLATE.

Thurs 7:00 Fellowship Chs Dr. Pgh & abortion
FRIDAY - WORK NIGHT FOR ARC CLASS OR ANYONE WILLING
TO HELP - 6:30 P.M. - NEED ROLLERS, BRUSHES, STEP LADDERS
AND A LOT OF HELP.

Welcome visitors/how many 1st, 2nd, 3, 4, 5?

HYMN 211 / NO CHURCH NEXT WED. SPECIAL SERVICES
CALVARY - PAPERS IN NARTHEX

time stand still
 let alone minis needs sum1 has prob
 Go from morn til nite/fall in bed exhaust & if ask
 "at most worthy thing dun 2day?" Say, kept on go
 "ow unlike Js/ He stood still"
 Not invite 2 laziness, but invite tak note
 eds round us every day
 Not thing 2 B noted Bartimaeus saw, recog Js 4 wat
 He was/could not 6 with eyes, but cud C with hart
 How unlikie so many other folk
 They want grand entr in2 lives by sum1 dressed roya
 Want grand treatment & not content simp childlike
 faith needed 2 hav Master cum in2 lives
 Sum1 lde said, "We must ask peop 2 think, but we must
not expect them 2 Beome theols B4 they are Xpians."
 Xpianity Bgins personal reaction 2 Js Xp
 It not intellect understand doctrines of church,
 or G's complete plan for past/pres/fut of world.
 Instead, it instinctive feel within hart that here
 is 1 who can meet my needs.
 May never underst Bult/Tillich/Brunner or deep theos
 This no matter/what matter response hart 2 cry that
 comes from within your own hart
 Last thing noted by Barti cum 2 Js, he not content
 just 2 B healed.
 He accepted his heal but then followed Him
 He start with need/showed thanks 4 fulfil of need
 with loyalty 2 1 who took care of need
 But U C Sav still pass by harts lives countless
 peop everyday/still "STnd Still & calling"
 He call us 2 throw off blind our lives that keep
 from ~~xxxxx~~ see what He want of us.
 We may no possess phys blind, but 2 oft possess sp
 blif simp Beause we unwill 2 just place selves in2
 hand. Js Xp.
 Do U hear calling? Wn think this 2day change last
 hymn 2-211
 Hymn motivated by Holman Hunt paint Lt of World
 Perhaps U seen it, it beautiful
 Shirley I saw St. Paul's I think
 Js with crown head = King
 white robe = purity, mantle shoulder = priest
 stand outside door rusty hinges, grass weeds bramb
 on threshold
 lantern in hand signif He cum in darkness our lives
 He knock on door, strange no handle SIN
 or only ope from inside
 So Js stand outside our harts, only way in 4 us 2 ope
 this pce puzz 4 Lent that Jer, that tell of blind
 man meet Js & gives us examp 2 follow.

Piece By Piece - Jericho!"

Text: Mark 10:47, "And when he heard that it was Jesus
 of Nazareth, he began to cry out
 and say, Jesus, thou Son of David;
 have mercy upon me."

Scripture: Mark 10:46-52

When Spk Js & Jericho/spk NT Jer/& there diff
 OT Jer destroy U know if read Bib rdgs this week Jos
 Rebuilt same site later/NT Jer 1 mi S OT city
 About 15 mi Jeru/Her. Grt founder/Winter 4's 4 him
 Zacc best known tax coll held office Jer
 Js dine his very eleg hse/among fine city = best Pom
 City on W edge Jor plain/just outside city head SW
 2ward Jeru thru canyon WADI QELT/explain WADI
 thru this WADI main rd 2 Jeru
 This canyon resemb Grand Can,
 in these mtns Js face tempts aft Bap
 it now jorney thru here 4 last time.
 As lk story in Mark, Js on way Pass. & He on way thru
 Jer & crowd of peop as well as discips
 2 reason lrg crowds/1. Rabbi teach as walk & Js teach
 2. Male Jew 12, liv 15 mi Jeru must go Pass
 imposs keep law & many no can go/line sts look at
 pilgrims as go by & Js attract lrg audience
 20M priests Levites attach Temp/no all serv sam time
 26 grps in rotation
 But at Pass, all needed/many liv Jer, but not go ye
 Thus line sts C Js miracle worker
 Js discips approach N gate, blind man by rd
 Bartimaeus = Son Timai, Son of the unclean/Dad lepe?
 He listen sounds all round/begs preva & common
 t gather noise sum1 import/may have ask sum1
Read vs 47 TEXT
 He knew Him as a king/crowd maybe didn't like this
 try shut him up, no avail/more shush, more he cry ou
 like little kid spk loud, "Why don't U want me say?"
VS 48B again call Js S of David
 They permit him 2 cum 2 Js & Js ask VS 51a
He say 51b, very simp Js say Vs 52
 Here last heal by Js in Mark
 He only 15 mi appt destiny/end life & minis,
 yet, found time heal another blind man
 Can C sev noteworthy things scrip
 1st Js no interest numbers/nor concern where was & 2
 w n He speak
 herd voice in drowd/voice ask assist/He stopped
 "He stood still" how wonderful 4 us 2 copy
 We often caught up hus bus every day lives no hav

"Piece By Piece -- Jericho!"

Text: Mark 10:47, "And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou Son of David; have mercy on me."

Scripture: Mark 10:46-52

When we speak of Jesus being at Jericho, we are talking of the New Testament Jericho. There is a difference. Old Testament Jericho was destroyed you will recall, if you have been feading the Bible readings for this week in the book of Joshua. It was rebuilt later on the same site, but the New Testament Jericho as found by modern archaeology is located a mile or so South of the Old Testament city. ^{It was about 15 miles from Jerusalem.} Herod the Great was the founder of the NT Jericho. It was his winter quarters and its balmy winter climate was more to be preferred than the dampness of the winter in Jerusalem.

Zacchaeus the best known of the tax collectors, held an office at Jericho, and it was to his very elegant house that Jesus went to dine with Zacchaeus. It was said that his house was among the finest in the city and equalled the best of the city of Pompeii.

The city was located on the Western edge of the Jordan plain and just outside ^{West} of the city heading South toward Jerusalem, Jesus would have entered the great canyon of ~~the Jordan~~ what is known as the WADI*QELT. A Wadi, is a dry stream or creek bed, except during the rainy season. Travelers in the Holy land are warned to look toward the mountains when traveling in or near these dry stream beds. For if a sudden storm should appear, and this would be evidenced by extremely dark and black clouds coming over the tops of the mountains, within a matter of minutes, a dry streambed can become a raging torrent which sweeps everything in its path away. It was through this dry streambed that the main road traveled to Jerusalem.

If you have ever seen pictures of this canyon, it resembles our Grand Canyon in the West. It was here in these same mountains that Jesus had faced the temptations shortly after His baptism, and it was now a journey through these same mountains that He was taking for the last time.

As we look at our story as found in this section of Mark, Jesus is on His way to the Passover. We read that He was on His way through Jericho and there

was a great crowd of people, as well as His disciples. There are several reasons for the crowds. The first being that it was common for a Rabbi to teach and instruct his pupils as he walked. Jesus was a Rabbi in the sense that people thought of Him as a great teacher. So it was common that as He walked along teaching His disciples that people crowded in to be a part of the instruction He was giving as He passed by.

The second reason for the large crowds here, was due to the fact that every male Jew over the age of 12, who lived within 15 miles of Jerusalem, must attend the Passover. Since it was impossible for the law to be completely upheld, ~~Jericho was in a spot through which~~ many of those who could not go, lined the street to see the pilgrims pass by on their way to Jerusalem. Thus someone like Jesus would attract a large audience, for many had heard of Him and what He could supposedly do.

But it was also a fact that there were 20,000 and 20,000 Levites who were attached to the Temple. Naturally they could not all serve at one time and so they were divided into 26 groups which served in rotation. At the Passover they were all needed & were all on duty. Many of them lived in Jericho and it safe to assume that many of them were lining the street that day when Jesus came through. Most of them had not started to go to Jerusalem for the Passover and so this afforded them the opportunity to see this so called miracle worker first hand.

As Jesus and His disciples approached the North gate into the town, a blind man was sitting by the road. His name was Bartimaeus, which meant son of Timai, or Son of the unclean. Perhaps his father was a leper and this is the derivation of his name. But in any event there he was listening to the sounds all around him. He was not an unfamiliar sight, for beggars were prevalent and common in these times. They sat by the waysides of the cities & asked for handouts so they could get by. He must have gathered from the noise of the many people that this was someone of importance. Perhaps he had inquired and someone had said it was Jesus of Nazareth, for we read that when he heard that it was Jesus of Nazareth, he

began to cry out. But he did not identify Jesus as most people would have done. Instead, he called Him, "Jesus you Son of David." Now this was giving to Jesus a title that very many in that crowd doubted that He deserved. They tried to shut him up, partly because they were unable to hear what this Jesus was saying as He walked along, and partly because he was making a statement with which they did not agree. But the more they tried to shush him, the louder he became. He was probably a source of embarrassment to them much like a small child who says something he should not say, and says it very loudly. And when told he must not say that, in an effort to quiet him, he will invariably speak just as loudly, "Why don't you want me to say so and so?" Bartimaeus had made a declaration and when the people tried to shut him up he repeated, "Thou Son of David; have mercy on me," vs 48b.

~~Exasperated~~ So rather than create an ugly scene, they permit him to be brought to Jesus, when Jesus stops and calls for him. So he comes to Jesus and is asked what he wants by Jesus, and he replies very simply, "That I might receive my sight." Nothing more, nothing less. Just to be able to see. And strangely enough there is no magic formula involved here, just the simple words, "Go thy way; thy faith hath made thee whole."

And then we read that he had received his eyesight right away, and he followed Jesus as He went down the road,

The significant thing about this portion of scripture is the fact that here is portrayed in the book of Mark, the last public healing made by Jesus. He was only about 15 miles from His Divine appointment with destiny. With the end of His life and ministry, and yet He found time to heal just another blind man.

I think we can see several things that are noteworthy in this scripture. First we can see that it isn't numbers that Jesus was interested in. Nor was He concerned with where He was and to whom He was speaking. He heard a voice in the crowd, and that voice clamored for assistance, and so He stopped. He stood still. What a wonderful phrase for us to copy. We are so often caught up in the hustle and bustle of our everyday lives, that we do not have

a

ent:



The

less people everyday. He is still ~~willing to stand still~~ "standing still"

of Jesus Christ.

Do you hear Him calling? He is standing outside the closed doors of our hearts. In thinking of this today I decided to make a change in the closing hymn and use hymn number 211. This hymn was motivated by the painting by Holman Hunt of "The Light of the Wordls." If you have ever seen this painting, it is indeed beautiful. But to see a reproduction of the painting and then to see the original is quite a contrast. Shirley and I saw the original in one of the Cathedrals in England. I am not certain just now, but I believe it is in St. Paul's Cathedral.

It shows Jesus with a crown on His head showing that He is a King, dressed in a white robe for purity, with the mantle of a priest draped over His shoulder. He is standing outside a door with rusty hinges, and grass and weeds and brambles growing at the threshold. He holds a lantern in His hand signifying that He has come in the darkness. He is knocking upon the door, but there is a strangeness about the door of something being missing. There is no latch or handle to open the door with. This signifies that the door can only be opened from the inside. So as Jesus Christ stands outside our hearts, the only way in, is for us to open them to Him. This is the piece of puzzle for Lent that is Jericho, that tells of a blind man meeting Jesus and gives us an example to follow.

Y O L A B L I S I N G
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ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIFTH SUNDAY IN LENT MARCH 16, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. ROBERT SYBERT, YOUTH CHOIR DIRECTOR
PATTY BASEMORE, JEFF CAMPRELL - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "JESUS, WORD OF GOD INCARNATE" MOZART
 "QUANDO CORPUS" PERGOLESI

SILENT PRAYER
*PROCESSIONAL HYMN No. 72 "NOW THANK WE ALL OUR GOD"
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "MOST HOLY AND MOST GRACIOUS GOD,
WHO TURNST THE SHADOW OF NIGHT INTO MORNING, SATISFY US
EARLY WITH THY MERCY, THAT WE MAY REJOICE AND BE GLAD ALL
THE DAY. LIFT THE LIGHT OF THY COUNTENANCE UPON US; CALM
EVERY TROUBLED THOUGHT; AND GUIDE OUR FEET INTO THE WAY
OF PEACE. PERFECT THY STRENGTH IN OUR WEAKNESS, AND HELP
US TO WORSHIP THEE; THROUGH JESUS CHRIST OUR LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: MARK 11: 1-11
HYMN No. 149 "THERE IS A GREEN HILL FAR AWAY"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY: "BESIDE STILL WATERS" CLARKE
BAPTISM OF INFANT
THEM: "TELL ME OH HUMBLE GRASS" JUNIOR CHOIR

SERMON: "PIECE BY PIECE - BETHPHAGE AND BETHANY"
PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 472 "WHAT A FRIEND WE HAVE IN
JESUS"
*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "THE LORD IS MY ROCK" OTIS

*CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
THE WOMEN'S FELLOWSHIP TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE: *DAVE CURTIS, ROBERT
DELLEN, BRIAN PFARE, STEVE SMITH, CHRIS PFARD.

PRES. AND MRS. ROLAND THOMPSON WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. CARL HOLLEFREUD
SUE HOLLEFREUD AND JEAN FENCIL.

FOUR CRIBS HAVE BEEN SET UP FOR YOUR USE, IF WE FILL
THEM ADDITIONAL ONES WILL BE PURCHASED - SECOND FLOOR
OVER OFFICES. NURSERY WILL BE IN NEXT ROOM ON A TRIAL
BASIS.

THE ATTENDANCE LAST SUNDAY WAS 218; WED. - NO RECORD.
MON. - 7:30 - FIDELITY BIBLE CLASS.

NO SERVICE HERE AT ST. PAUL'S ON WED. SO THAT YOU
MAY HAVE ANOTHER OPPORTUNITY TO HEAR THE REV. WILLIAM
MCLEOD, WHO WILL BE PREACHING AT THE CALVARY CHURCH
ON THE DIAMOND ALL THIS WEEK WITH THE EXCEPTION OF
SATURDAY.

THE FOLLOWING WEEK - HOLY WEEK - WED - 7:30 - PREPARATO
SERVICE "EPHRAIM"; THURSDAY - HOLY COMMUNION AND
THE RECEPTION FOR NEW MEMBERS WILL FOLLOW SERVICE;
(THE CONGREGATION IS INVITED TO THE UNDERCROFT);
GOOD FRIDAY - 7:30 HOLY COMMUNION.

NEXT SUNDAY IS PALM SUNDAY - NEW MEMBERS WILL BE
RECEIVED AT THIS TIME.

BAPTIZED TODAY: DOUGLAS EUGENE VENSEL, SON OF
MR. & MRS. BERNARD VENSEL - BORN FEB. 5, 1975.

GOOD FRIDAY BREAKFAST - FOR WOMEN - YMCA AUDITORIUM,
7:30 A.M. \$2.50 PER PERSON - RESERVATIONS ARE
REQUIRED - 300 CAPACITY. CONTEMPORARY EASTER PLAY.

GOOD FRIDAY BREAKFAST - FOR MEN - YMCA AUDITORIUM -
6:00 A.M. - J. W. HARMON AND KENNETH WEITZEL - TICKETS.

YOUTH FELL. - ARE DISPLAYING STATIONARY-ORDERS-SIGN-UP.
YOUTH ARE SAVING - EMPTY TOWEL & TOILET PAPER ROLLS.

PALM SUN. - 4:00 - SACRED CONCERT - BUTLER SYMPHONY
CHOIR - 1ST METHODIST CHURCH.

ACC. APR. 4 WORK KIT 6:30 - BRING EQUIP.

Strange as seems peop mor will accept things
 complex than they R accept sumthin simpl childlike
 & this wat Js Xp was & is
 t also another vs this scrip over look
 (READ 11th VS)
 Read 1st after arriv Jeru He went Temp
 Here 4 Js was place men suppos find pres of G
 " r was spot shud B hallow Holy/set apart from wor
 " " sanc 2 which men suppos B abl cum wor G
 " where Js came end of day/late aft hrs as Bgan
 dawn 2ward eve ~~He~~ came 2 this place rest & Cor
 He delib plot, plan like field gen plot, plan field
 battles
 Js minis, preach thruout much area & now delib set
 on collision corse those in power
 So only natur He shud cum 2 Temp 4 few quiet moment
 But also signif He cam look over field combat B4
 mak move
 2 late day 2 mak move, accomp task, so merely size
 up situat & retire 4 nite with friends Bethany
 Perhaps vendors stalls shut down or B shut down,
 & efforts throw out of Temp wasted on few merchant
 Better 2 wait until morn things full swing,
 that way do job proper show all vends He lash out
 gainst all commercialism they brot in 2 organ Church
 This vs show wonderful qual Js as pt out other nite
 When Js Jericho delt blind Bartimaeus,
 we red, "HE STOOD STILL"/He pause in sched 2 help
 sum1 need help,
 Here in Temp He pause tak time "2 look round about
 upon all things."
 He no content go by hearsay, rumor that Temp comm
 " took time 2 C 4 self & wen satis self by C
 wat came 2 C He went Beth with 12
 Here last time able spend quiet eve friends & discip
 Start next day life took aspects turmoil strife
 He wud know no peace, quiet until arise from grave
 So spent last eve among those whom He loved
 I oft wonder wen Js look Temp 2day wat He C?
 Don't mean old Jew Temp Jeru, that long gone destro
 & not 1 stone on nother as Js predict & promised
 I mean Temp of G which in each of us,
 P tell us 6 chap 1st Cor, our Bodies Temp of G
 & just as surely as Js stood physyc in Temp Jeru,
 so He stand spiritu in Temps which U & I.
 & as He survey scene B4 Him, wonder if He feel'd
 sam discourag & sadness must felt wen stood in
 other temp?
 (ILLUST. preacher & dead church)

"Piece By Piece -- Bethphage and Bethany!"
 Text: Mark 11:11, "And Jesus entered into Jerusalem,
 and into the Temple; and when He had looked round
 about upon all things, and now the evening was comin
 He went out unto Bethany with the twelve."
 Scr(ture: Mark 11:1-11
 Now at last stgs Js jorn 2 Jeru
 Hav trav from Tyre-Sidon, thru Decap, 2 Dalmanutha,
 2 Bethsaida, on 2 Caesar-Phil, dwn thru Gal, 2 Cape
 2 Judea, 2 Jericho & now Jeru & sm towns round it
 All stretch behind like giant puzz or rd map
 Ea pce exam in lit of import in Js life
 Script read He cam near Jeru 2 Bthphage-Bethany
 He here B4/if only red Mt, Mk, Lk think Jeru only 1ce
 If read Jn C He here 3 Passovs.
 He in famil terri, in partic at home in Bethany
 Beth 1 5/8 mi E Jeru, home friends Laz, Mary, Mart
 " house of dates, Bethphage hse figs
 Thus 2 fruits seem go 2gether our think, really
 2gether as villages near Jeru
 Scrip this AM very famil & triumph entry Jeru on Don
 Yet, wonder how many ponder word spok by peop?
 We sing in Sera Him at commun
 (READ VS 9) Hosanna in Heb is HOSHI - AH - Na.
 If notice Bib Hos follow by exclam pt,
 this signif Bcause no comma & thus separate from f
 Sumthing B exclam/separate & distinct
 Reason 4 this itexclam as in HALLEL sung at Pass &
 Feast of Tabernacles
 It from 118 Ps. vs 25 & reads, "SAVE NOW, I BE-
 SEY I THEE O LORD, I BESSECH THEE, SEND NOW PROSPER-
 ITI."
 Word Hosanna meant "Save Now",
 it ment praise which is how we redd it, but it
 mean mor than that,
 It used by peop seek help protect at hands of Kin
 When peop shout Hos, it cry 2 G 2 break in &
 save His peop now Messiah had cum
 At this partic time Hist Js no quest who He was,
 & wat author He do this,
 Insted, He B acclaim with positivness lack B4
 Peop quest all He did & why it dun,
 this been story Js rt up 2 2day
 (I'us. Eve Curia)
 P still ask 2day, "Who this Js?"
 He no univers accept Bcause He 2 simpl, 2 common
 Mak Him in 2 sumthing complex & incomprehensible
 & peop can accept Him

Perhaps this speak 2 truly much church 2day, 3/
& of temp that in ea us
I rode majestic in2 Jeru on lowly beaat burden
ong yrs ago.

He acclaimed king He rtfully ~~is & was~~ WAS 8/5.

He paused in midst temp & surveyed there the s
cene stetched out B4 Him

I Blieve in this scrip we can read & C that which
symbolic

I Blieve we need permit King 2 ride in majesty in2
our very harts & lives

But I also Blieve we need open indiuid temps 2 Him
& ~~look deep within~~ let Him look deep within

We need 2 let Him cleanse & purify us, just as

He tried 2 do in Jeru next day

(Illust drunken man in depths)

This man permitted 2 look into his temp & have opp
change it & cleanse it.

HOW ABOUT US?

Js is "LOOKING ROUND ABOUT, UPON ALL THINGS IN
OUR TEMPLES."

Have we reached the pt where we can truly acclaim
Him with our Hosannas, Bcause our Temps are in order

Or do we need 2 do sum private temple clean of own?

Now is a good time 2 do so while Js is waiting
patiently ~~within~~ 2 B acclaimed & 2 Blong within
ea of us.

"Piece By Piece -- Bethphage and Bethany!"

Text: Mark 11:11, "And Jesus entered into Jerusalem, and into the temple; and when He had looked round about upon all things, and now the evening was coming, He went out unto Bethany with the twelve."

Scripture: Mark 11:1-11

We have now come to the last stages of Jesus' journey to Jerusalem. We have traveled with Him thus far starting at Tyre & Sidon, through the Decapolis, to Dalmanutha, to Bethsaida, on to Caesarea Philippi, down through Galilee, to Capernaum, to Judea, to Jericho and now to Jerusalem and the small towns surrounding it. ~~For~~ All of this now stretches behind Jesus and behind us like some huge roadmap or as a giant puzzle. Each piece has been examined and looked at in the light of the importance it played in the life of Jesus.

In our scripture this morning we read that He came near to Jerusalem, to Bethphage, and Bethany near the Mount of Olives. Jesus had been here before, and if we ~~have only read~~ have only read Matthew Mark and Luke there is a tendency to suppose that Jesus had just come to this area and Jerusalem for the first time. But if we read the Gospel of John we get a clearer picture that tells of Jesus making at least three Passovers in Jerusalem. So He is in familiar territory. In particular He is at home in Bethany which was only 1 5/8 miles East of Jerusalem and was the ~~for~~ home of His friends Lazarus, Mary and Martha. The name Bethany meant "House of Dates," and the other small town which was just a little further East, was called Bethphage and its name meant, "House of Figs." Thus two fruits which seem to go together in our thinking, were the names of two small villages ^{through} ~~in~~ which Jesus passed on His last trip to Jerusalem.

Our Scripture for this morning is the very familiar scripture of His triumphal entry into Jerusalem astride a lowly donkey. Yet, I wonder how many of us have ever pondered the wording spoken by the people as He passed by? We sing the words in the Seraphic Hymn at our Communion services. ~~The~~ We read, (vs 9) "And they that went before, and they that followed, cried, saying, Hosanna!" Now this word in Hebrew is HOSHI AH NA. If you notice in your Bibles, the word Hosanna is followed by an exclamation point. This is significant because first of all it is not followed by a comma, and thus, ^{IT} ~~is~~ ^{NOT} ~~is~~ part of the following wording. But it is followed by an exclamation point, meaning that

it is first ~~being~~ something that is being exclaimed. And second that it is separate and distinct from that which follows. The reason for this, is because this exclamation appears in what is known as the Hallel and it was sung at both the Passover and the Feast of the Tabernacles. It is taken from the 118th Psalm, verse 25 which reads, "Save now, I beseech thee O Lord: O Lord, I beseech thee, send now prosperity." The word Hosanna meant, "Save Now." It meant praise which is how we read it, but it meant much more than that. It was used by the people seeking help and protection at the hands of the king. So when these people stood shouting Hosanna, it was really a cry to God to break in and to save His people now that the Messiah had come.

At this particular point in His ministry, Jesus is not being questioned who He was, and by what authority did He do this. Instead, He is being acclaimed with a positiveness that has been lacking all along. People questioned all that He did and why it was done. This has been the story of Jesus Christ right on down to our own age and day.

In 1943 Eve Curie wrote a book entitled "Journeys Among Warriors," in which she questioned this Jesus. She wrote, "You told us to be kind and forgiving, but for twenty solid centuries, wretched, incorrigible men have gone on being merciless, full of violence and of hatred. Religious men and atheists alike have lived and ruled in a non-Christian way -- and look at us now: we've never been in a worse mess."

People still question today, "Who is this Jesus?" He is not universally accepted because He is too simple, too common. Make Him into something complex and incomprehensible, and people can accept Him. Strange as it seems people are more willing to accept things that are complex than they are to accept something simple and childlike. And this is what this Jesus Christ was and is.

But there is also another ~~part of~~ verse in this scripture which is often overlooked. It is the 11th verse, (READ). We read first of all that after He has arrived in Jerusalem He went to the Temple. Here for Jesus was the place ~~that~~ where men were supposed to find the presence of God. Here was a spot that should have been hallowed and holy. A spot that was set apart from

the rest of the world. Here was the sanctuary to which men were supposed to be able to come to and worship Almighty God. Here ^{is} ~~it was to~~ where Jesus came at the end of the day. ~~xxxxxxeveningxxshadowsxxlengthened~~ In the late afternoon hours, as it began to dawn toward evening, Jesus came to this place of rest and comfort.

He had deliberately plotted and planned His course of action much as a field general will maneuver and plot the future battles that lead to victory. Jesus had ministered and preached throughout much of this area and He was now deliberately set on a course that could only clash with those in power. So it was only natural that He should come to the Temple for a few quiet moments to be in His Father's House.

But it is also significant that He came here to look over the field of combat, before He made His move. It was too late in the day to accomplish His task, and so He merely sized up the situation and retired for the night to his friends in Bethany. Perhaps the vendors stalls were shut down, or in the process of being shutdown, and the efforts to throw them out of the Temple would only be wasted on a few merchants. Better to wait until the morning when things were in full swing. That way He could do the job properly and show all of the vendors that He was lashing out at the commercialism they had brought into the organized Church.

This verse shows again that wonderful quality of Jesus as we pointed out the other night. When Jesus was about 15 miles from Jerusalem and in Jericho, he dealt with the blind man Bartimaeus. And we read that He stood still. He paused in His schedule to minister to the needs of someone who needed help. Here in the Temple we find Him taking His time to pause and to "look round about upon all things." He wasn't content to go by hearsay, or by rumor that the Temple had been turned into a commercial venture. He took time to see for Himself. And when he had satisfied Himself by seeing what He wanted to see we read that He went out to Bethany with the twelve. Now here was one of the last times that He was able to spend a quiet evening with His friends and disciples. Starting the next day, His life took on the

aspects of turmoil and strife. He would know no peace and quiet until He had arisen from the grave. So He spent His last quiet evening among those whom He loved.

~~xxxxxxkxkxbyxxPaulxxkxkxour~~ I often wonder when Jesus looks at the Temple today, what He sees. I don't mean the old Jewish Temple in Jerusalem, for that is long gone and destroyed, and one stone has not been left upon another just as He promised. I mean the Temple of God which is in each of us. Paul tells us in the 6th chapter of 1st Corinthians that our bodies are the Temple of God. And just as surely as Jesus ~~stood~~ physically stood in the Temple of Jerusalem, so He stands ~~xxxxxxkxkx~~ spiritually in the Temples which are you and I. And as He surveys the scene before Him, I wonder if He feels the same discouragement and sadness that He must have felt when He stood in that other temple.

(Illustration of preacher and dead church).

A preacher came to the usual prayer meeting and found no one present. He began to ring the church bell. Soon a dozen people came running and inquired, "Who's dead?" "The church" replied the minister as he continued to toll the bell.

Perhaps this speaks all too truly of much of the church today, and of the Temple that is ~~in~~ within ~~xxxxxxkxkx~~ each of us. Jesus rode majestically into Jerusalem on a lowly beast of burden long years ago. He was acclaimed as the King that He rightfully was and is. He paused in the midst of the Temple and surveyed there, the scene stretched out before Him. I believe that in all of this scripture we can read and see that which is symbolic. I believe that we need to permit the King to ride in majesty into our very hearts and lives. But I also believe that we need to open our ~~Temples~~ individual Temples to Him, and let Him look deep within. We need to let Him cleanse and purify us, just as He tried to do in Jerusalem the very next day.

(Illustration of down to depths, drunken man on verge of suicide)

This man was permitted to look into his temple and to have the opportunity to change it, and cleanse it. How about us? Jesus is "Looking round about, upon all things in our temples." Have we reached that point where we can truly

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

PALM SUNDAY MARCH 23, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY BASEHORE, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "HOSANNA, HOSANNA"-ELIOT; "JESUS WEPT"-
GODFREY; "THE HOLY CITY" - ADAMS

SILENT PRAYER

*PROCESSIONAL HYMN No. 176 "CROWN HIM WITH MANY CROWNS"
*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "GRACIOUS GOD, FATHER OF OUR LORD
JESUS CHRIST, YOU HAVE PROMISED TO RECEIVE US WHEN WE
COME TO YOU. WE CONFESS THAT WE HAVE SINNED AGAINST YOU
IN THOUGHT, WORD AND DEED. WE HAVE DISOBEYED YOUR LAW.
WE HAVE NOT LOVED YOU OR OUR NEIGHBORS AS WE SHOULD.
FORGIVE US, O GOD, AND GRANT THAT WE MAY LIVE AND SERVE
YOU IN NEWNESS OF LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: JOHN 10:22-42

HYMN No. 138 "WHEN, HIS SALVATION BRINGING"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "THE PALMS"

FAURE

THE RECEPTION OF NEW MEMBERS

ANNOUNCEMENT: "HOSANNA! - HOSANNA!"
PRAYER: "PIECE BY PIECE - PEREA!"

WILSON

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 133 "RIDE ON! RIDE ON!"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "ALL GLORY, LAUD AND HONOR" PEERY

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
DONN E. MILLER IN LOVING MEMORY OF HIS "MOTHER" -
DOROTHY KALO MILLER.

THE PALMS ON THE ALTAR HAVE BEEN PLACED BY THE ALVIN
TAIT FAMILY IN LOVING MEMORY OF MR. & MRS. JOHN J.
SWEENEY. YOU ARE WELCOME TO THEM AFTER THE SERVICE,
THE USHERS WILL PASS THEM OUT.

ELDER AND MRS. ROBERT BASEHORE WILL GREET THE PEOPLE.
NURSERY WILL BE PROVIDED TODAY BY: MRS. DRUGILLA
RENSEL, MRS. VICKIE HOLT AND ELLEN MASTER.

THE ATTENDANCE LAST SUNDAY WAS 219.

WE WELCOME THE FOLLOWING PERSONS INTO OUR CHURCH
FELLOWSHIP TODAY:

PROFESSION OF FAITH: MR. & MRS. ARTHUR CARNEY
MRS. AVIDA MILLER
MISS VICKIE WINRADER
LETTER OF TRANSFER: MR. & MRS. HERNERT SHEARER
MISS SUE ELLEN SHEARER
MR. & MRS. RONALD VENSEL

TODAY - AFTER THE SERVICE - THE SENIOR YOUTH GROUP
IS SPONSORING AN EASTER EGG HUNT. THIS IS FOR NURSERY
AND THE SECOND GRADE. IT WILL BE HELD IN THE UNDERCROFT

TODAY - 4:00 P.M. - SACRED CONCERT BY BUTLER SYMPHONY
CHOIR FEATURING THE CREATION BY HAYDN - FIRST UNITED
METHODIST CHURCH. SLIDES WILL ACCOMPANY THE MUSIC.

A SOCIAL HOUR WILL FOLLOW.

WED. - 7:30 - PREPARATORY SERVICE "EPHRAIM" - AFTER

SERVICE - SPECIAL COUNCIL MEETING - IMPORTANT.

THURS. - 7:30 - HOLY COMMUNION - "CENACULUM" - FOLLOW-

ING THE SERVICE - FELLOWSHIP HOUR FOR NEW MEMBERS AND

THE CONGREGATION IN THE UNDERCROFT.

GOOD FRIDAY - 6:00 - YMCA BREAKFAST FOR MEN - J. W.

HARMON AND KEN WEITZEL HAVE TICKETS; - 7:30 -YMCA

BREAKFAST FOR WOMEN - RESERVATIONS MUST BE MADE AHEAD.

GOOD FRIDAY SERVICE - 7:30 P.M. - "GOLGOTHA" - HOLY COM

EASTER SUNDAY - NO COMMUNION - "SORROW, JOY AND HEARTURN

FRI. - APR. 4 - 6:30 P.M. - WORK NIGHT AT THE CHURCH.

TRAIL
MRS. NICHOLAS, MRS. KATHERINE BANCROFT, HOSPITAL

"Piece B Piece -- Perea!"

Text: John 10:41, "And many resorted ~~to~~ Him unto Him,
as said, John did no miracles; but all things that
John spoke of this man were true."

Scripture: John 10:22-42

Childrens game, 1 giant step backward & Wed also
last Sun Js Jeru at Temp, 2day winter B4 trium entry
(READ & EXEGETE SCRIPTURE)

Peop recog Js as hav credents & set apart

2 reasons: FIRST: Word of God

Come naturally Bcause S of G?

NO. He liv it/read it/fulfill it

He writing NT & living OT

it constant serch & seek 4 Him

(ILLUSTRATION MAN & UNCLES BIBLE)

thru ignor miss wealth money & Js

many peop this way

complex world ask, what do, where turn, where go?

Answers this book

pick subj, any subj, it answer M's yrs ago,

no like Freud, Jung etc

Js turn 2 Word, study it, & thus TEXT

(ILLUSTRATION PREACHER & CALLUSED KNEES)

lern this wk essent renew peop, church-prayer

THIS SECOND: set Js apart

Many peop do not/cannot pray

Meals no skip/skip pray

2 oft pray use as crutch

2 d B indulg same meals

cannot cum 2 ch 1nce yr expect get know G

" pray " " B able talk G as shud

" read Bibs " " " know G'S plan us & fam

Need worship reg, pray reg, read G Word reg.

" indulge things G, not just 2 form habit,

But 2 know Him & the power of His resurr.

Only this way can lern, know 1st hand (TEXT b)

Only acclaim with Hosannaa if truly know Him personal

2 accl & no know, empty, hollow, no meaning

But 2 know Him is love Him, 2 luv Him is serv Him

2 serv Him is accl Kg of Kgs

Need sort out ea lives just where stand rela W of G

r a pr, & rela Js Xp, can we all hones/sincer decl

"O chat with yonder sacred throng, we at His feet may

fall, We'll join the everlasting song, & crown Him

Lord of all. May G grant that ea can serch own liv

& harts & mak commitment anew this day.

Text: John 10:41, "And Many resorted unto Him, and said, 'John did no miracle; but all things that John spoke of this man were true.'"

I am sure that most of us can remember a game which we played when we were children, in which someone was in charge of giving directions to the others who were playing. Each player in the game would ask the leader if he or she could take a step. And then the orders were given, "Take one giant step forward," or "take one giant step backward." Well, this is what we are going to do this morning. We are going to take one giant step backward. All along each Sunday and each Wednesday, we have moved forward to a new town or location, and we have looked at the appropriate piece of our Lenten Puzzle and seen how it was involved in the life of Jesus. This morning we are going to take a backward look at ~~yet another piece; but this piece~~ two other places and the significance they played in Jesus' latter days. We are looking at these two places as recorded in the Gospel of John, simply because the other Gospels do not give this particular information.

Our Scripture for today begins with the information that Jesus was at Jerusalem, at the Feast of Dedication and it was winter. (Vs 22). Now what all of this means is that Jesus had come to Jerusalem for the Feast of Dedication which was held in December of each year, and it commemorated the cleansing of the Temple by Judas Machabeus. It is also ~~the~~ called Hanukkah and is observed during the same time that Christians today observe as Advent.

It was the custom of Rabbis to stroll through the Temple with their ~~fx~~ students walking with them while the Rabbi taught them. Thus we find that Jesus is walking in the Temple area called Solomons porch which was a court with huge pillars, ~~and it was x roofed x over~~ and was covered over. Now the time element here is that Jesus is in Jerusalem prior to the spring Passover, and therefore, prior to His entry into Jerusalem where He was hailed as the Messiah.

But the real significance of all of this is that Jesus is being investigated by the Jews. They come to Him and ask Him point blank if He is the Christ. If He is the promised one of God. The answer that Jesus gives is that He has told them and they were unwilling to believe what He said. ^{Vs 26.} So He tells them that they would not believe because they were not of His flock. HE means that they are not willing to accept Him as their Saviour and so they do not know Him as they should. Vs 27 He explains what He is talking about and when He states that He is equal with God, they want to stone Him. Perhaps they came to this Court of the Temple with stones in their hands, prepared to kill this imposter once and for all.

When Jesus questions them why they would stone Him, He is asking for which of the good works did they want to kill Him. He had healed people, He had raised others from the dead. All of His deeds were good and were of no monetary value to Him. And so, why were they upset with these deeds? He is asking. The only answer they can give is that they will stone Him for blasphemy. But Jesus is equal to the occasion as usual because He points out a portion of Scripture that to the Jews was understandable, but to ~~any~~ anyone else it is not understood.

Jesus was referring to the 82nd Psalm vs 6, which read, "I have said, Ye are ^{Psalm} Gods," and all of you are children of the most High." This was a warning against unjust judges in Israel. A judge was commissioned by God to bring justice and God's help to men. He was in a sense God to men. In some of the Jewish regulations we can see this more clearly. ^{21:6} In Exodus for instance we read that a Jewish servant may be set free in the 7th year of his work. The verse tells us, "Then his master shall bring him to the judges. The Hebrew word here for "judges" is Elohim, which is the plural for God, thus, meaning ^{in scripture} gods. This is also found in Exodus 22:8 & 9. So if ~~scripture~~ some who are specially commissioned by God, can be referred to as gods, why could not Jesus refer to Himself as a God is what He is saying to these people? Now in this we can see that Jesus was laying claim to being commissioned especially by God for this purpose. The Greek word for consecrate is

"Hagiazein," which has its root in the word Hagios which means holy. A thing that is holy is set apart. It is something that is apart from the common. It is sanctified, it is set aside for a special task. Jesus was saying as the Old Testament so often pointed out, that things like the altar were to be set apart. People like Jeremiah, and Ezekiel were to be set apart. Servants such as the priests and helpers were to be set apart. Jesus was identifying with these people and things to show that He was different from anyone they had ever met or come in contact with.

After He had said these things they tried to seize Him once more, but He was able to elude them and we read that He went away again into the area beyond the Jordan where John Baptized. Now this area was Perea, a district just outside of Judea. It was at ~~Bethany~~ a place called Bethany beyond Jordan where John Baptized and where Jesus now returned. This Bethany is not to be confused with the Bethany just outside of Jerusalem.

Here we read that, "Many resorted unto Him, and said, John did no miracle; but all things that John spoke of this man were true." The people had heard the predictions John had made concerning Jesus, and now they were able to make the complete comparison because Jesus had completed a good portion of His ministry in ~~this area~~ this area and nearby vicinity.

The people were able to realize that what had been said of Jesus was true. They could recognise this because He possessed the necessary credentials that set Him apart from all of the other preachers and teachers and prophets of His day. He accomplished this in two very distinct and important ways. First He accomplished this by schooling Himself in the Word of God. Jesus was an authority on the Word of God. How did He get that way? Was it merely because He was the Son of God and He came by it naturally? No, He got it by reading the scriptures. ~~By~~ By poring over it, and knowing what God had to say, and how God moved in the lives of Moses, and Abraham and all of the others. It came by a constant searching and seeking.

(Illustration of man bequeathed a Bible by wealthy uncle.)

Here was a man who through his own ignorance withheld his own rightful wealth

from himself because he was disappointed with his legacy. This is a good illustration of many people. In today's modern world we are confronted by all of the complex ills of society. People are frustrated, angry, despairing, filled with tension and anxiety. Many of them frequently ask, "What is the answer? Where do I go from here? What shall I do?" The answers to the problems not only of our present day world, but for all of mankind is to be found within the pages of this book. Pick a subject, any subject and God has an answer for it in His Word. Not only does He have an answer for it, but that answer has been prepared for you and me thousands of years ago. That is more than we can say about any of the leading so called authorities such as Freud and Jung and all the rest. This is ~~the book~~ what Jesus turned to, ~~and what made Him to be~~ this is where He schooled Himself. This is why He was able to show that "all things John spoke of Him were true."

~~Jesus also showed that He was set apart by His use of prayer~~

(Illustration of elderly preacher and callused knees)

The one thing that I learned this past week that is absolutely essential to a renewal in a person or in a church, is a constant, steady prayer life. This is the second essential that set Jesus apart from the ordinary. He prayed often, and He prayed fervently. Yet, how many people today do not and cannot pray. We wouldn't think of skipping two or three meals a day. Yet this is what we do with prayer. It is pushed aside and never done because of ignorance or unconcern. Too often, prayer is simply a crutch to be brought out in times of trouble or distress. When in ~~actual~~ actuality it should be indulged in the same as we regularly eat a meal. We cannot come to church just once a year and expect to get to know God as we should. We cannot just pray once a year and be able to talk to God as we should. We cannot just pick up the Bible once a year and know what God's plan is for and our families. We need to worship regularly, pray regularly, and read God's Word regularly.

We need to indulge in the things of God, not just to form a habit. But to know Him, Christ Jesus, and the power of His resurrection. Only in this way

can we learn and know first hand, that all that John, and all others spoke of this man is true. We can only acclaim Him with our Hosanna's if we truly know Him personally. To acclaim Him without knowing Him, is empty and hollow, and without meaning. But to know Him is to love Him. And to love Him is to serve Him. And to serve Him is to acclaim Him as the King of Kings.

So we need to sort out in each of our lives just where we stand ~~xxxx~~ relative to the Word of God, relative to prayer, and relative to Jesus Christ. Can we in all honesty and sincerity declare this day,

"O that with yonder sacred throng we at His feet may fall,

We'll join the everlasting song, and crown Him Lord of all."

May God grant that we can each search our own lives and hearts, and make this commitment anew this day.

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"Piece By Piece -- Ephraim!"

TEXT: John 11:48, "If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation."

Backward step timetable of Js.

PRECED SCIP JS RAISE LAZ

THIS PRIO FST PASS & JS LAST DAYS

RESUR LAZ BETHANY

AUTHORS UNNERVE GET TOGETHER

DIFF BETWEEN PHARS & SADDs

SANHED ASSEM Vs 47

PRSTS SADDs & RUDE, VS 49

VS 50, Js die 4 peop

VS 51, 52, JN INTERP CAIAPHAS SAY

PR-ORDAINED BY G & HE USE EVIL MEN FOR PLAN OF SALV

JS GOOD, STINLESS ETC, IRONY VS 50

THIS FULFILL JN 3:16

FURTHER IRONY 70 AD JERU DESTROYED

STEPS TO PRESERVE WERE STEPS THAT DESTROYED

VS 53 PLOT DISPOSE JS, HE NO MORE WALK OPENLY

HINDSITE BETTER FORSITE "GUESS SHOULD MADE OTHER CHO"

(ILLUST WOMAN HITCHED MULE)

JEWS NEVER QUEST WHO JS REALLY WAS & IF MESSIAH

SAW ONLY MESSIAH COME ONE WAY

ONLY QUEST "HOW THIS AFFECT COMFORT, EASE, AUTHOR?"

NO QUEST RT OR WR, BUT POSITION IN LIFE

IF SUPPORT JS ROMANS OVERCOME NO LOSS LIFE,

PERHAPS GRTEST THING HISTORY WORLD

CAN WE C SELVES REFLECTED THESE JEWS?

2 I CUM 2 JS HALF-HART EFFORT, IF ANY EFF AT ALL

MANY SCEPTIC ABOUT AUTHOR & POWER TRANSFORM LIVES

" HALF-HART ALLEG, MIGHT SACRIF MONEY, TIME, CAREER,

POSTTION ETC

MANY WRAPPED IN CLUBS, ORGANIZ 4 RINGS, EMBLEMS LAT

ELS, TITLES AFTER NAME ETC.

BUT OH MY FRIENDS, LIFE COME BYOND THIS,

IT SPELL PLACE G'S KINGDOM OR PLACE IN HELL

HOW RECEIVE JS XP DETERMINE FACTOR

ALL MANMADE EFFS POWER PRESTIGE WEALTH ROT & FALL

BU WHAT DO WITH XP MOST IMPORT THING THIS LIFE

CAN WE HONEST SAY OUR INDIVID HARTS REDY ETERNITY?

" LOOK INWARD & KNOW 4 CERT JS XP LIVES DWELLS

WITHIN US?

IF CANNOT 2nite TIME 2 SET HOUSE IN ORDER

IF 2nite WE CUM STRIVE PREP SELVES SIT HIS TABLE

STRUG NEED HEL C PASTOR, HE ALWAYS HELP IF CAN

ONLY EAT DRINK WORTHILY HAV FORGIV SINS,

IF EAT, DRINK UNWORTH, EAT, DRINK TO DAMNION

THIS MEAN PROFANE LRD'S SUP IF NO BLONG 2 HIM

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

HOLY WEDNESDAY

MARCH 26, 1975

THE REV. RALPH C. LINK, PASTOR

MRS. EUGENE STEPHENSON, - ORGANIST

MR. RALPH COOPER - CHOIR DIRECTOR

PAULA STEPHENSON, NANCY LINK - ACOLYTES

PREPARATORY SERVICE 7:30 P.M.

PRELUDE MUSIC: "TOCCATA" FRESCORALDI

"I WALKED TODAY WHERE JESUS WALKED"

*PROCESSIONAL HYMN No. 160 "IN THE HOUR OF TRIAL"

*INVOCATION

SCRIPTURE LESSON: JOHN 11:47-57

*OFFERING

OFFERTORY "CANZONETTA"

STICKLES

HYMN No. 462

"JESUS, KEEP ME NEAR THE CROSS"

SERMON: "PIECE BY PIECE - EPHRAIM!"

EXHORTATION, PAGE 18

CONFESSION OF SIN

CONFESSIONAL QUESTIONS AND ASSURANCES

*HYMN OF DEDICATION No. 159 "OUR SINS, OUR SORROWS"

*BENEDICTION AND TRIPLE AMEN

*POSTLUDE "VOLUNTARY"

OESTEN

--- *CONGREGATION STANDING ---

SERVING AS USHERS TONIGHT ARE: *DON KINGSLEY, DARYL

TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

THE SACRAMENT OF HOLY COMMUNION (PEW) WILL BE CELEBRATED

TOMORROW EVENING AT 7:30 P.M. RECEPTION FOR NEW MEMBERS

WILL FOLLOW IN THE UNDERCROFT - THE CONGREGATION IS

INVITED FOR A FELLOWSHIP HOUR AFTER THE SERVICE

TOMORROW.

TONIGHT - A SPECIAL CONCIL MEETING IN THE UNDERCROFT

AFTER THE SERVICE.

U MAY TAKE COMM. BITH PITES IF U WISH.

BITH SERVICES NOT SAME.

WELCOME VISITORS MAY PARTAKE ALSO.

"Piece By Piece -- Ephraim!"

Text: John 11:48, "If we let Him thus alone, all men will believe on Him;
and the Romans shall come and take away both our place
and nation."

Scripture: John 11:47-57

As we did on Sunday and I mentioned we would do tonight, we are taking another step backwards in the timetable of Jesus. ~~At this point Jesus~~ In the preceeding portion of Scripture, Jesus had raised Lazarus from the dead. It is at this point that the chief priests and the pharisees get their heads together and begin to formulate their plot to dispose of this threat to their religion and security. Once again, this is prior to the Feast of the Passover which ~~for~~ Jesus was ~~the~~ the last days of His life. We need to perhaps understand a little of the background of the principles of this scripture if we are to understand what is taking place.

What had taken place at Bethany with the resurrection of Lazarus, had unnerved the authorities. They felt threatened and now had hastily assembled to discuss how to dispose of this imposter. The Sanhedrin was the group which assembled and they were similar to our Supreme Court. This group was made up of Pharisees and Sadducees. The Pharisees were not a political party and their sole aim and interest in life was to live up to the letter of the law. It didn't matter who governed them, as long as they were able to keep the law. The Sadducees were just the opposite, They were a political party. In fact they were the wealthy and aristocratic party. Makes them sound like today's Republicans doesn't it?

But they were also the collaborationist party. So long as they could enjoy their wealth and their comfort they were content to go along with Rome or whoever governed their country. Now all the priests were Sadducees. The priests were the ones who dominated this meeting and therefore it was the Sadducees who did all of the talking. The Sadducees had a reputation for being very discourteous and rude. So it is no wonder then that we read, (vs 49), that Caiaphas who was a Sadducee and the High Priest tells them that they are absolutely stupid. He goes on, (vs 50), to explain that it is a good thing that one man should die for the ~~many~~ all of the people,

rather than have the Romans come in and kill them all.

Now John interjects here the theology of what Caiaphas is saying, (vs 51)52) This is rather ironic when we consider that if we look at the total significance of the life and ministry of Jesus, we see that this is what was pre-ordained by God to take place. It shows that once again God can use even evil men in His plan for the salvation of mankind. Here was Jesus, the Son of God. A man who did nothing but good while He walked the face of the earth. And yet He is accused of stirring up the people, of blasphemy, of turning the people against Rome and all sorts of wild accusations, none of which were true. Yet, this is part and parcel of God's overall strategy. The real irony of this is to be found in the 50th verse. Here we read, (read it), this is the concern of these men. Let one sheep be slaughtered to save all the rest. Sacrifice one man for the good of all. We understand the implications of this as the fulfillment of John 3:16. But the further irony of it is that the Jews were concerned to save their nation at any cost, and yet in about 30 short years later in 70 A.D. Rome tired of the Jews and their bothersome ways, completely destroyed Jerusalem and leveled it to the ground. The very steps they took to preserve their nation, were the steps that destroyed it.

Then we read, (vs 53), that they plotted from that day how to dispose of Jesus, and Jesus went to a nearby town called Ephraim with His disciples. And we are told by this verse (53), that Jesus no more walked openly among the Jews. This doesn't mean that Jesus was intimidated by the Jews, or that He was taking the coward's way out. It merely means that He was content to bide His time until the time was ripe for Him to complete His ministry.

We are told that "Hindsight is better than foresight," and I am sure most of us have found this out for ourselves. Sometimes it makes a very forceful impression on our minds. It is always easier to look back and say, "Well, I guess I really should have made the opposite choice."

"A minister was speaking to a women's circle about his recent trip to Russia. He said, "In rural Russia, I actually saw a woman hitched up with a mule."

"I can believe it," snapped Mrs. Sparks. "That happened when I got married
do."

NEVER
A In the case of the Jews, they never questioned seriously who Jesus was, and investigated to the point that they wanted to actually find out if He was the Messiah of God. Instead, they just had fixed in their minds that the Messiah was going to come with an army and wipe out all of their enemies, and anyone who came in an altogether different way was an imposter. They never questioned if perhaps God could be working in a new way to save His people, or that the will of God is not being done just as man wants it done. Their only question in all of this seemed to be, "How will this effect my ease and my comfort, and my authority? How will this effect my position in life?"

They were willing to judge things not by right and wrong, but instead, by their own comfort and their own careers and jobs. Think of what would have happened if they had taken this Jesus seriously as the Messiah, and supported Him. The very thing they questioned would have come to pass and the Romans could have been overcome without the loss of a life. They said, "If we let Him thus alone. all men will believe on Him." This could have been the greatest thing that ever happened in the history of the world.

But can we not see much of the world and perhaps even ourselves reflected in these Jews? Too often we come to Jesus with only a half hearted effort, if it is with any effort at all. Many are sceptical of His authority, and of His power to transform lives, much less transform their life. Many offer half-hearted allegiance to Him because it may mean the sacrifice of their money, or of their time, or of their careers and positions. Many are wrapped up in clubs and organizations because they carry with them rings of recognition, and emblems to be worn in the lapel, and titles after the name.

But oh my friends, there is coming a life beyond this one, which will spell for us all either a place in God's kingdom, or a place in hell. How we receive this Jesus Christ is the determining factor. All of our man made efforts at power and prestige and wealth ~~xx~~ will rot and fall away, but what

we do with Christ, is ~~the~~ most important thing in this life. Can we honestly
y that our individual hearts are prepared for eternity? Can we look in-
ward and know for a certainty that Jesus Christ lives and dwells within ~~us~~ ^{us}?
If we cannot, tonight is the time to set our house in order. Tonight we
come and strive to prepare ourselves to sit at His table either tomorrow or
on Friday. If any of you ~~are~~ ^{are} struggling with this and need some assistance
I shall be glad to help, if you let me know your needs. Your pastor always
is willing to assist you in your needs, and please be aware of this. Re-
member that only if we eat and drink worthily at His table do we find the
forgiveness of our sins. And if we eat and drink unworthily we eat and
drink to our own damnation. This means that if we come and sup with Him
and do not truly belong to Him, we ^{are} ~~are~~ profaning the Lord's Table. ~~Only you~~
~~can decide where you stand in regard to Jesus Christ.~~

Again, I must state that the Lord's Supper is not to be partaken of just
to receive a mark after your name in the yearbook. It is to be partaken of
by penitent sinners, who have accepted Christ, and who are wanting the for-
giveness of of their sins. Only you can determine where you stand in
regard to Jesus Christ.

Christ our paschal lamb has been sacrificed. Let us therefore, celebrate the festival, not with the old leaven of malice and evil, but with the unleavened bread of sincerity and truth.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

MAUNDY THURSDAY MARCH 27, 1975

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON - ORGANIST
MR. RALPH COOPER - CHOIR DIRECTOR
PAULA STEPHENSON, NANCY LINK - ACOLYTES

ORDER OF WORSHIP - HOLY COMMUNION - 7:30

PRELUDE MUSIC: "LIED" DEITHER
"DELIVER ME" FAURE

*PROCESSIONAL HYMN 221 "MY FAITH LOOKS UP TO THEE"

*ASCRPTION - CHORAL AMEN

*CALL TO WORSHIP

*INVOCATION

*CALL TO COMMUNION - PAGE 32

*EUCCHARISTIC PRAYER *INSTITUTION *AGNUS DEI
THE HOLY COMMUNION (PLEASE RETAIN ELEMENTS UNTIL
ALL ARE SERVED)

*PRAYER OF THANKSGIVING

*DOXOLOGY

SCRIPTURE: MARK 14: 1-16

HYMN No. 145 "TIS MIDNIGHT: AND ON OLIVE'S BROW"

OFFERING

OFFERTORY "ADAGIO" LISZT

ANTHEM: "GETHSEMANE" ROGERS - SOLO-VON MALONEY

SERMON: "PIECE BY PIECE - CENACULUM!"

PRAYER AND LORD'S PRAYER

*HYMN No. 278 "O LOVE THAT WILT NOT LET ME GO"

*BENEDICTION AND THREE FOLD AMEN

*POSTLUDE "VIA DOLOROSA" BATTMANN

----- *CONGREGATION STANDING -----
THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL
ALSO SERVE AS USHERS.

GOOD FRIDAY SERVICE - 7:30 P.M. - HOLY COMMUNION (FEW)

YOU ARE INVITED TO THE UNDERCROFT FOR A FELLOWSHIP
HOUR WITH OUR NEW MEMBERS OUR HONOR GUESTS. THE CONGREGA-
TION IS INVITED AND ALL THOSE WORSHIPPING WITH US THIS
EVENING.

HOSPITALIZED: JODI MARTE

MRI. DAYCRAFT

MRI. THELA NICHOLAS

JUE HANSEFREDSON

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S
RECORD WILL BE ACCURATE. IF VISITORS DESIRE TO
RECEIVE CREDIT AT THEIR HOME CHURCH, PUT THE NAMES
AND ADDRESS OF EITHER YOUR PASTOR OR YOUR CHURCH ON
THE BACK OF THE CARD AND IT WILL BE FORWARDED.

WELCOME VISITORS.

THE YOUTH ARE SAVING EMPTY PAPER TOWEL AND TOILET
PAPER ROLLS.

THE YOUTH ALSO HAVE A DISPLAY OF STATIONARY IN THE
BACK OF THE CHURCH - ORDER CAN BE TAKEN OR WRITE
YOUR NAME ON THE SLIP - SEE PAM FRY OR PAULA
STEPHENSON.

MRS. JANE ANDREWS WOULD LIKE TO THANK ALL THOSE THAT
SENT CARDS, FLOWERS AND ASKED PRAYER, AND ESPECIALLY
FOR ALL OF REV. LINK'S VISITS DURING HER RECENT
STAY IN THE HOSPITAL.

PRAYER: DEAR HEAVENLY FATHER, EASTER BRINGS TO MIND
THE TENDEREST AND MOST MEANINGFUL ASSOCIATIONS OF
THE YEAR. IT IS A TIME FOR QUIET REFLECTION. LET
US THINK OF OUR DEAR ONES WHO HAVE GONE ON BUT WHO
HAVE NOT LEFT US, WHOM WE WILL MEET AGAIN. AND LET
US THINK OF JESUS, WHO TELLS US ABOUT THE IMMORTALITY
OF LIFE. WE THANK THEE FOR ALL THE THOUGHTS WHICH
EASTER EVOKES. HOW GRATEFUL WE ARE FOR THE FAITH
TAUGHT US BY JESUS CHRIST OUR LORD, THAT BECAUSE
HE LIVES, WE SHALL LIVE ALSO, AND THAT SOMEDAY,
SOMEWHERE, SOMEHOW, WE SHALL MEET OUR LOVED ONES
AGAIN AND KNOW THEM AND LOVE THEM, AND NEVER BE
SEPERATED FROM THEM ANYMORE. THIS IS THE FAITH
OF EASTER DAY, BIND IT CLOSELY AND SECURELY TO OUR
HEARTS AND THEREBY BRING US COMFORT AND PEACE AND
JOY IN THE KNOWLEDGE THAT LIFE TRIUMPHS OVER DEATH.
THROUGH JESUS CHRIST OUR LORD. AMEN.

"Piece By Piece -- Cenaculum!"

Text: Mark 14:14, "And wherever he shall go in, say to the owner of the house, The Master saith, Where is the guest room, where I shall eat the Pass-over with my disciples?"

Lent theme places

Tonite a thing

Up. Rm now called CENACULUM, or CENACLE

It in Jeru in Mosque 1st floor

It eating room, or latest ~~xxxx~~ meal taken

Intrigue surround Js secure room

vs 12 question by discip

vs 13 sends two on errand

mean and water jars

vs 14, question homwowner (TEXT)

Passwords, prearranged plan

Js did not operate hap-hazardly

Luke says, "With desire, I have desired to eat

Deliberately brot to time & place 4 intimacy

Jewish custom ask householder 4 use of house

" " Rabbi's meet with disciples

Construction of house

TEXT vs 14

Ironie 2 arrivals Js, similar yet dissimilar

1st Bethlehem no room

2nd Jerusalem room

first as King no room

second as criminal room & last meal

Jn in Rev. "Behold I stand at doo & knock; if any man hear my voice & open the door, I will come in 2 him, & will sup with him & he with me."

This invite He extend 2 ~~xxxx~~ householder whoever B

" " " " " " ea us

We partake sup & have supped with Him

But have we truly opened selves 2 Him completely?

Tendency always 4 any 2 enter relationship Js Xp on limited basis

We want Him B part us, yet want certain part B our

2 have little private sector He no touch

But if we tru discip it mean ope self all way 2 Him

All we have material goods ded. 2 Him

" " " physical lives is His

" " " spiritual gifts His as well

(Illustration Francis Havergal & Hymn)

This season penitence, & espec this nite He begin

suffer cannot we lk suff serv fell twinge He die 4

us? Cannot we say this nite, "Guest rm U may sup & B refresh here my hart Lors Js. Enter & B gues

"Piece By Piece -- Cenaculum!"

Text: Mark 14:14, "And wherever he shall go in, say to the owner of the house,
The Master saith, Where is the guest room, where I shall eat
the passover with my disciples?"

Scripture: Mark 14:12-16

In dealing with our theme for Lent, we have used places as the object of our sermons for each service. Tonight we are going to deal with a thing and not a place. The thing in question is the very familiar Upper Room. However, in order to prolong the suspense a little, I have identified it as the "Cenaculum." This is what the name of the room in which Jesus ate the Last Supper has come to be known as. It is an eating room of a Roman house in which the "Cena" or supper, or latest meal was taken. The room in which Jesus ate the Last Supper can be found today in the first floor of the Mosque En Neby Daud in Jerusalem. And it is called the Cenacle, or Cenaculum. There is a certain amount of intrigue involved in this story of Jesus securing the Upper Room for the last meal. When we realize that people were out to get Jesus and He was very acutely aware of it as well, we can see that this plot does justice to a mystery novel.

We realize of course that Jesus was in Jerusalem to celebrate the Passover, and His disciples remind Him of this and ask Him where they should make the necessary preparations. So He sends two of them into the city looking for a man carrying a water jar. Now this may seem like an impossible task to look for a man carrying a water jar on his head in all of the mob that must have filled Jerusalem. But when we realize that the carrying of water was considered women's work, and no self-respecting man would normally consider carrying a water jar, then we realize that it became a very simple task to go to a certain place and to look for a man with a water jar on his head. And this they did. But we must also look at it from the angle that Jesus must have pre-arranged this meeting ~~of this~~ with this man. Jesus was not to do things hap-hazardly and especially in these last days. He had very deliberately planned His moves and it is an almost certainty that He wanted to eat this one last meal with them. Luke's Gospel tells us that His words at the beginning of the meal were, "With desire I have desired to eat

Passover with you before I suffer." This would mean then that He had deliberately brought them to this time and this moment where He could share these final intimacies with them. It was also a Jewish custom that pilgrims coming to Jerusalem could ask a homeowner for the use of a room for the Feast. It was also customary for Rabbi's to use a room to eat this meal with his pupils. There were many of these rooms built on top of houses and kept primarily for this purpose. They had a stairway going up the outside, so it did not disturb the homeowner when the guests arrived or departed.

So the disciples were instructed that after they had located the man carrying the water jar, they were to follow him to his destination, and then to inquire where the guest room was. The password seems to have been, "The Master saith, where is the guest room where I shall eat the passover with my disciples?" This type of asking also lends itself to the thought that these plans were ~~pre-~~arranged.

When we consider this story isn't it rather ironic that there were two separate and distinct times that Jesus arrived in ~~Jerusalem~~ a town that was filled to capacity, and the two results were alike and yet were dissimilar. The first time was when Jesus was being carried inside His mother and He arrived in Bethlehem and there wasn't a place for Him to be born properly. The second of course was His arrival in Jerusalem for the Passover and there was room for Him. ^{Upon} His arrival into the world there was no room for Him. But before His departure from this world, room was found for Him. Strange isn't it?, that when He arrived as a King, ~~there~~ no decent quarters could be found for Him. But when He departed this life, He was treated like a criminal and provided with a good last meal?

John tells us in the book of Revelation that Jesus says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." This is the invitation that he extended to that householder whoever he may have been. This is the invitation He is extending to each of us. We have partaken of that Supper, and have in actuality supped with Him. But have we truly now opened our

complete selves to Him? The tendency is always for anyone to enter into a relationship on a limited basis. We want Him to be a part of us, and yet we want a certain part of our lives to remain just ours. To be that little private sector that He needs not touch. But if we are to be true disciples, it means that we open ourselves to Him all the way. That all we have in material goods is used and dedicated to Him. All we have in our physical lives is His, And all that we have in spiritual gifts is His as well.

(Illustration of Francis Havergal & hymn, "I gave My Life For Thee")

In this season of penitence and especially on this the night in which His agony and suffering began, can we not look upon that suffering Servant, and feel a twinge of guilt that He had to suffer and die for me? Can we not say to Him this night, "The guest room where you may sup and be refreshed is here in my heart Lord Jesus. Enter, and be my guest, now and evermore."

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In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins. Beloved, if God do loved us, we also ought to love one another.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
GOOD FRIDAY MARCH 28, 1975

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
JODIE MARTE, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP - HOLY COMMUNION - 7:30
PRELUDE MUSIC: "CALVARY" RODNEY
"COME SWEET DEATH" BACH
*PROCESSIONAL HYMN 158 "WHEN I SURVEY THE WONDERFUL CROSS"
*ACSCRIPTION - CHORAL AMEN
*CALL TO WORSHIP
*INVOCATION
*CALL TO COMMUNION - PAGE 32
*EUCCHARISTIC PRAYER *INSTITUTION *AGNUS DEI
THE HOLY COMMUNION (PLEASE RETAIN ELEMENTS UNTIL ALL
ARE SERVED)
*PRAYER OF THANKSGIVING
*DOXOLOGY
SCRIPTURE: MARK 15: 16-39
HYMN NO. 164 "IN THE CROSS OF CHRIST I GLORY"
OFFERING
OFFERTORY: "WERE YOU THERE?" SPIRITUAL
ANTHEM: "TO CALVARY" - ROGERS - SOLO - HOWARD BOLAM
SERMON: "PIECE BY PIECE - GOLGOTHA"
PRAYER AND LORD'S PRAYER
*HYMN NO. 161 "BENEATH THE CROSS OF JESUS"
*BENEDICTION AND THREE FOLD AMEN
*POSTLUDE: "PROCESSIONAL FROM 'CRUCIFIXION'" STAINER

*CONGREGATION SUNDING -----
THE ELDER AND DEACONS WILL SERVE COMMUNION AND WILL
ALSO SERVE THE OTHERS.

WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE
FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORDS
WILL BE ACCURATE.

HAVE MANY OUT 2 ALL LEADER SERVICES.

IF VISITORS DESIRE TO RECEIVE CREDIT AT THEIR HOME
CHURCH, PUT THE NAME AND ADDRESS OF EITHER YOUR PASTOR
OR YOUR CHURCH ON THE BACK OF THE CARD AND IT WILL BE
FORWARDED.

DON'T FORGET OUR SHUT-INS AND SEND THEM A CARD OR PAY
THEM A VISIT.

JODIE MARTE, MR. BAUGHMAN, MRS. THELMA NICHOLAN - HJP

MRS. ANNETTA SNYDER IS NOW AT GREENVILLE HOME FOR THE
AGED.

WELCOME ALL VISITORS *****

ONE WONDERS WHY A DAY THAT MEMORIALIZES TORTURE,
PAIN AND DEATH SHOULD BE CALLED GOOD FRIDAY. THE
ANSWER, OF COURSE, IS THAT THE GREATEST VALUES OF LIFE
DO NOT COME OUT OF THE FORTUITOUS AND THE EASY, BUT
OUT OF THE HARD AND THE DIFFICULT. CHRISTIANITY IS NO
SWEETLY TEXTURED FAITH BY WHICH ITS ADHERENTS ARE
CARRIED TO THE SKIES ON FLOWERY BEDS OF EASE. IT IS A
RIGOROUS FAITH, THE ESSENCE OF WHICH IS FOUND THROUGH
SELF-DENIAL AND SACRIFICE.

AND THOSE WHO MEET ITS CHALLENGES WILL FIND THAT
GOOD FRIDAY IS GOOD INDEED, BECAUSE BEHIND THIS
INSCRUTABLE UNIVERSE, FILLED AS IT IS WITH HARDSHIP AND
SUFFERING, THERE IS A GOOD GOD, ONE WHO CARES, ONE WHO
LOVES EVERY ONE OF US. THE BASIS OF THE GREAT MESSAGE
OF GOOD FRIDAY IS THIS: "GOD SO LOVED THE WORLD, THAT
HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOEVER BELIEVETH
IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

THIS IS PERHAPS ONE OF THE FEW GREATEST TRUTHS IN
THE WHOLE WORLD. DESPITE ALL OF THE SUFFERING, STRUGGLE,
DISAPPOINTMENT AND SORROW IN LIFE, THERE IS A GOD WHO
CARES, WHO UNDERSTANDS. HE ESTEEMS US SO HIGHLY THAT
HE GIVES US FREEDOM, AND IN THIS FREEDOM WE OFTEN HURT
OURSELVES. BUT THEN HE PICKS US UP AND LOVINGLY SUPPORTS
US IN OUR PAIN AND STRUGGLE.

"Piece By Piece -- Golgotha!"

Text: Mark 15:22,

"And they bring Him unto the place Golgotha, which is being interpreted, The place of a skull."

Scripture: Mark 15:16-39

Last piece puzzle 4 Lent, shaped like skull

Golgotha/hill outside Jer/Js final act took place spot of exec 4 crimin

Roms kill treas, insurrect, & Jews deman Js deth
Js invest by Sanhed, Pil. exam, Herod exam, back 2 Pil
Jews stir peop ask 4 deth

Pil let Barab go, scourge Js, turn over soldiers
How Js look from all this

Picture what He did & how lived

Pil say, "The sentence that this man B taken 2 cross

"2 sold, 'Go, soldier & prepare the cross.'"

Js mocked in barracks, carry cross, cannot & Simon
READ TEXT.

Gol. Heb for skull/Mt & Jn use/Lk Calvary = Latin

What Skull? Gordon Calvary

It bone of head of human contain most wondrous organs

Yet how much brains used & peop threatened by man
do nothing but good?

If cud ask peop they defend action, "Wasn't He try B
like G? But was HE? Wasn't mor lik try show G?"

When think hed, think of intell & larning
think abil think things thru

With evidence 500 peop+discips+women, peop try explain
away 2M yrs

Men try reason & cannot acppt Js Xp Bcause intellect
knwl tell them unbelievable

Irony Sav world put deth top hill shape lik that
which disting human from animals

HOW INTELLECT DESTROYED GOD IN FLESH

How tragic, yet if no tak place sumthin simil had hap

D. Kennedy this AM breakf, "That if you or I were
the only sinner in the world, Js Xp wud still hav
2 B sacrif 2 redeem us from sin."

(Illus. Polish Jew, Love of God) in flesh

On this blkst day hist G crea, wen G suff, die 4 us,
do not feel empty, grief, despair Bcause deth Js Xp?

& yet had 2 B, Bcause Jn 3:16, God so loved the world

Always sing, I tak 0 cross thy shad 4 my abid pl.

I ask no other sunsh than sunsh his face. Content 2

if world go by, 2 know no gain/loss. Sinful self

only shame, glory all the cross.

MAY THAT CROSS ALWAYS BRING IN 2 perspec THA JS Xp B

ACCLAIMED BY EA US AS, MY SAV. & MY KING, MY LORD
& MY GOD.

"Piece By Piece -- Golgotha!"

Text: Mark 15:22, "And they bring Him unto the place, Golgotha, which is, being interpreted, The place of a skull."

Scripture: Mark 15:16-39

Tonight we come to the final ^{piece} ~~piece~~ in our Lenten puzzle, and it is piece that is shaped like a skull. It is Golgotha, a hill outside of Jerusalem on which the final act in the earthly life of Jesus took place. This was a place that was infamous for being the spot of execution for known criminals. It was here that the Romans exacted the final penalty for treason and all other forms of insurrection, directed at the Roman Empire. It was here that the Jewish authorities and the people demanded that He be taken and put to death.

Jesus had withstood the investigation of the Sanhedrin during the ~~early~~ night and the early morning hours. He had stood before Pilate and been examined. When it was determined that He was a Galilean He was taken to the palace of Herod, since Galileans were to be tried before the King of that region. But Herod was unwilling to do anything to Him and he sent Him back to Pilate. So once again He was interrogated before the Roman Procurator and all the while ~~xxx~~ some of the Jewish leaders were stirring up the people who shouted for His death. Finally Pilate in almost desperation, and unwilling to have a riot on his hands, released the prisoner Barrabas, scourged Jesus with a whip and turned Him over to the soldiers for execution.

What a sad and sorry spectacle Jesus must have made as He was led away to be prepared for His execution. Tired from lack of sleep, ~~xx~~ physically exhausted from the traveling from place to place under the prodding and poking of the Roman guards, as well as being physically exhausted from the beating at the hands of Pilate. Dirty and unkempt from being in confinement under very adverse conditions. All of these things must have made Him take on the appearance of an actual criminal.

Picture if you will, this man who did nothing but good. This man who healed, who cleansed, who had compassion, who was tender enough to weep at the death

of a dear friend. This man who did all that He could to show people how God loved them. He had to ~~stand~~ withstand the shame, the abuse, the abasement, the degradation, not to mention the cruelty of undeserved punishment. And then to hear the words from the mouth of this Roman leader, "The sentence ~~max~~ ~~expressed~~ is that this man should be taken to a cross." And then to see Pilate turn to the guard and say, "Go soldier, and prepare the cross." We cannot properly fathom all of the suffering and abuse Jesus underwent in the short space of 18 hours or so.

After He went through the mockery by the soldiers in their barracks, He was given the burden of the cross beam of His instrument of death, and made to carry it through the streets of Jerusalem on the way to the hill of execution. But He was unable to do so, not because He was a sissy or a 98 pound weakling, But because He was physically exhausted from all of this. And so another man named Simon was pressed into service and carried it for Him. And we are told, "They bring Him unto the place Golgotha, which is, being interpreted, The place of a skull."

is the
Golgotha, ~~xxx~~ Hebrew word for skull. It is used in Matthew and John as well. But Luke uses the Latin word "Calvary," in his Gospel. If you have ever seen picture of the place called Gordon's Calvary, you can understand why the hill would be called "Skull." It just resembles a skull.

But in all of this we can see that there are some things of significance. The use of a place resembling a skull for execution stands out very graphically. What is a skull? It is the bone that makes up the head of an individual. It contains the most wondrous organ of the human body that God created, the brain. Yet how much in the way of brains was being used when people felt threatened by a man whose only crime was to show love and compassion. Yet, if we were to be able to interview any of those who were involved I am sure they would have defended their position very vehemently. After all, wasn't He trying to be like God? But was He? Wasn't it more like He was trying to show them God?

And when we think of the head, we think of intelligence, of learning, and the

ability to think things through. And with all of the evidence following the death of this so called criminal, how He arose from the grave and was seen by about 500 people, plus His disciples and the women, and yet men have tried to explain it all away for almost 2000 years. Men today will try to reason all of it out and will state that they absolutely cannot accept Jesus Christ as their personal Lord and Saviour because their intellectual knowledge tells them that what took place is unbelievable.

How ironic that the Saviour of the world was put to death atop a hill that looked so much like that part of a human that distinguishes humans from animals. How the intellect destroyed God in the flesh.

How tragic. Yet, have you ever stopped to think that if this had not taken place, something similar to it would have had to happen to redeem mankind from sin? Dr. Kennedy who spoke at the mens breakfast this morning said, "that if you or I were the only sinner in the world, Jesus Christ would still have to be sacrificed to redeem us from sin."

(Illustration of Polish Jew and the love of God)

On this the blackest day in the history of God's creation when ~~the~~ God in the flesh suffered and died for us, do we not feel some of the emptiness, the grief, the despair that because of our sins He suffered and died? And yet we know that all of this had to be, because of how much God loves His children. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life."

May we always sing as we will in a few moments, from the very depths of our beings, "I take O cross thy shadow, for my abiding place. I ask no other sunshine, than the sunshine of His face. Content to let the world go by, to know no gain, nor losses. My sinful self my only shame, my glory all the cross." And may that cross always bring everything into perspective so that Jesus Christ may be acclaimed by each of us, as "My Saviour and my King. My Lord, and my God."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

EASTER SUNDAY MARCH 30, 1975

THE REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MRS. CYNDIE SYBERT - YOUTH CHOIR DIRECTOR
RICKY VINROE, - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: "COME YE FAITHFUL" HUGHES
"SHEEP MAY SAFELY GRAZE" BACH

THE SILENT PRAYER

*THE PROCESSIONAL HYMN No. 167 "CHRIST THE LORD IS RISEN TODAY"

*THE ASCRIPTION - CHORAL AMEN

*THE CALL TO WORSHIP

MINISTER: NOW IS CHRIST RISEN FROM THE DEAD, AND
BECOME THE FIRST FRUITS OF THEM THAT SLEPT.

PEOPLE: FOR SINCE BY MAN CAME DEATH, BY MAN ALSO
CAME THE RESURRECTION OF THE DEAD.

MINISTER: FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPT-
TION, AND THIS MORTAL MUST PUT ON IMMORTALITY.

PEOPLE: O DEATH, WHERE IS THY STING? O GRAVE,
WHERE IS THY VICTORY?

*THE DOXOLOGY

THE SCRIPTURE LUKE 24: 1-32

THE YOUTH CHOIR ANTHEM: "COME YE CHILDREN SING TO JESUS"

*THE AFFIRMATION OF FAITH

MINISTER AND PEOPLE:

WE BELIEVE IN GOD, THE ONLY GOD, MAKER AND RULER OF
ALL THINGS, FATHER OF ALL MEN; THE SOURCE OF ALL
GOODNESS AND BEAUTY, ALL TRUTH AND LOVE.

WE BELIEVE IN JESUS CHRIST, GOD IN THE FLESH, OUR
SAVIOR AND THE SAVIOR OF THE WORLD. WE BELIEVE IN
THE HOLY SPIRIT, GOD PRESENT WITH US FOR GUIDANCE,
FOR COMFORT, AND FOR STRENGTH.

WE BELIEVE IN THE FORGIVENESS OF SINS, IN THE LIFE
OF PRAYER AND LOVE, AND IN GRACE EQUAL TO EVERY NEED.

WE BELIEVE IN THE WORD OF GOD BOTH IN THE OLD AND
NEW TESTAMENTS AS THE SUFFICIENT RULE BOTH OF FAITH
AND OF PRACTICE.

WE BELIEVE IN THE CHURCH AS THE FELLOWSHIP FOR
WORSHIP AND FOR SERVICE FOR ALL WHO ARE UNITED
TO THE LIVING LORD.

WE BELIEVE IN THE COMING OF GOD'S KINGDOM UPON
EARTH AND THE FINAL TRIUMPH OF RIGHTEOUSNESS
OVER EVIL.

WE BELIEVE IN EVERLASTING LIFE, SECURED FOR EACH
BELIEVER BY THE DEATH AND RESURRECTION OF OUR
LORD JESUS CHRIST.

WE BELIEVE THAT TO GOD BE ALL HONOR, ALL GLORY,
ALL DOMINION AND POWER, ALL PRAISE, AND ALL
SERVICE, BOTH NOW AND FOREVERMORE. AMEN.

*THE GLORIA PATRI

*THE EASTER PRAYER AND CHORAL RESPONSE

THE OFFERING

THE OFFERTORY "THE GARDEN OF EASTER" RUSSELL

THE SENIOR CHOIR ANTHEM "HE LIVES" ROGERS -

SOLO - RICHARD BARTON

THE EASTER SERMON "SORROW, JOY, AND HEARTBURN!"

THE SERMON PRAYER AND LORD'S PRAYER

*THE HYMN OF TRIUMPH No. 165 "THE DAY OF RESURRECTION!"

*THE BENEDICTION AND THREEFOLD AMEN

*THE POSTLUDE "HE LIVES" ROGERS

----- *CONGREGATION STANDING -----

THE 40 LOVELY LILIES THAT ENHANCE THE ALTAR MAY BE
TAKEN AFTER THE SERVICE. IF YOU WISH TO HAVE YOURS
GIVEN TO A SHUT-IN, IT WILL BE TAKEN CARE OF.

SERVING AS USHERS TODAY ARE: *ALVIN TAIT, ROBERT
STEWART, JAMES McClymonds, MIKE NAZARUK, GOTTLÖB
KRADEL.

DEACON AND MRS. MIKE NAZARUK WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. JUDY SNYDER
AND MRS. LINDA McMILLIN.

THE ATTENDANCE LAST SUNDAY WAS 270.

HOSPITALIZED: MRS. KATHRYNE BANCROFT, SUE HOLLEFREUND.
JONI MARTE, MRS. TRESA NICHOLAS. - HOME & THANK COMG.

MON. - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING AT
THE CHURCH. APRIL 7

WED. - 7:30 - COUNCIL MEETING

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE
HAVE ALL MATERIAL IN BY WEDNESDAY.

NAMES
ARE ON
LIST
62
WOMEN
TO HELP

OUT

"Piece B, Piece -- Sorrow, Joy, And Heartburn!"
Text: Luke 24:17b, 31a, 32a

"And are sad, and their eyes were opened and they
recognized Him, and did not our hearts burn within us

End journey/began Ash Wed Tyr & sid/culmin outsid Jer
Js ruci Friday, & 1st day wk Sun.

appear 5 diff times this day of Resurr
As look scrip vs 13 in aftern go 2 Emmaus 7 mi
xx poss man wife, 1 Cleopas other unknown
vs 15, Js cum 2 them they no know

resent interrump by stranger/irritask vs 18?
thot mayB authorits dispose body Js & explain
Js take 2 task 4 not know prophs bout Js
vs 28, 29, get late invite stay eat
vs 31, know Him break bred
vs 32, ask this of selves

C 3 things all this "SORROW, JOY AND HEARTBURN"

Sorrow 4 runner Joy/know this by deth loved 1's,

Joy overtake Sorrow by H Sp of G

Our Joy 2day shud B like cong, (illus preacher)

Js did all this & mor wen arose

1st time hist. deth no need fear/overcum & defeer

Now poss pass thru val shad deth & stand B4 G etern

This Js did resurr/shackles deth brok by Risen Lord

This why no cele L. Sup East./cross purps & East JO
2 folls suffer heartburn within

this no hartburn hyper-acidity, ulcer act up,

this hartburn cause by p~~ee~~sence Js Xp & his power
spirit blind Em. rd & warm by stranger tell prophs

(Illus boy & glowing hart)

This way is Js Xp.

hart

He infuse mankind warmth from hart, & sav by glow ha

As read life/story Js Naz Bgin feel sorrow

Sorrow such 1 wud hav 2 die, Bcause it so unfair

But then meet Him at table & Joy Bcause recog

4 wat He is

& understand all this & harts burn strange

warmth Bcause He Lord & Our God

Can say victoriously as Job said long ago,

"I know that my Redeemer liveth, and will one day
stand upon the earth."

Thanks B 2 G 4 His inexpressable gift,

"Piece By Piece -- Sorrow, Joy, And Heartburn!"

Text: Luke 24:17b,31a,32a.

"And are Sad," "And their eyes were opened, and they recognized Him," Heart
Beaten within us."

Scripture: Luke 24:113-32

We have now arrived at the very end of the journey which began on Ash Wednesday in Tyre and Sidon, and now culminates outside of Jerusalem. Jesus was crucified on Friday and it is now the first day of the week or Sunday as we know it. Jesus appeared to His followers on five different occasions during the day of His resurrection.

As we look at our scripture for this morning, we find that it is in the afternoon of that Sunday when Jesus had arisen from the tomb. Two of the disciples (vs 13), are walking along the road leading toward Emmaus which was located about 7 miles from Jerusalem. It is thought by some that this was a man and wife walking along and talking about what had happened ~~xxx~~ on Friday, and the events as they had been reported to them by the other disciples and the women. We're told that one of these people was named Cleopas, but the other remains unidentified at this point.

Now as they walked along and tried to reason all of this out, Jesus comes up to them and begins to walk along with them. But at this point they are prevented from recognizing that it is Him. Jesus asks them what they were so deeply engrossed in discussing as they walked along, and He remarks why they are sad. This was probably much like two of us being involved in a very serious discussion to be interrupted by another person, thus making necessary to explain the whole conversation in order for the other person to understand. We can well imagine their feelings at this point and it was probably a source of irritation, to explain all of this to someone who quite evidently was not aware of all that had taken place.

So Cleopas answers, "Are you the only stranger in Jerusalem who has no knowledge of all that has taken place?" These two people were probably in no mood to go into long explanations about their friend Jesus. They were stunned by His death, and they were mourning Him. If we try to picture this in our minds, we can probably see that they were thinking that the authorities had

done something to dispose of the body, and they were just not that certain that they could believe what they were being told by their other friends.

But regardless of their feelings they explained to this stranger all that had taken place, much like people rehash an ~~illness~~ accident, or an operation, or a death.

When they had completed their story Jesus takes them to task for their lack of knowledge concerning the prophecies about the Christ. But even when He went into a detailed explanation of scriptures, they were unable to recognize Him. So when they arrived at their destination, theyvevidently had enjoyed His companionship along the way, so they invited Him to spend the night at their place. It was late in the afternoon and they probably figured that since He was a stranger in the area, He would be needing a place to spend the night, and they were ~~thankful~~ grateful for His company. In all probability He was a learned individual and they could pass the evening discussing the issues of all of this. But strangely, as they were seated ~~at the table~~ and eating together, He took the bread and blessed it, and broke it, and as He gave it to them, they saw Him for the first time. And we read, "Their eyes were opened, and they recognized Him." (vs31a). And it was at this point that they experienced a joy they had not felt for several days. And even though He disappeared from the room, they had this sense of elation and happiness, and they began to question each other as to the reaction they had in their hearts as they had walked along the Emmaus road with Him, and He had quoted the scriptures concerning Himself.

From ~~this~~ this portion of scripture we can deduce that there were among other things, three very distinct feelings that evolved. There was "Sorrow, Joy, and Heartburn.

Naturally they felt a sorrow for the loss of their beloved Friend Jesus. They missed Him deeply, and were shocked when all of a sudden the wonderful relationship with Him was broken and He was gone. He was dead, at the tender age of 33, and this brought on their deep sense of sorrow. But as we can see from this event, sorrow is merely the forrunner of the emotion of Joy. We mourn and weep for loved ones who have passed on. Yet, through the comfort of Al-

mighty God with His Holy Spirit, we can experience Joy. Our Joy today should be like the joy of a certain congregation when they found out what a certain preacher was going to do ~~xxxx~~ for them with a certain message.

(Illustration of preacher & his powerful message, pg 158, #887, 2400 Illusts.)

Jesus did all of these things and more, when He arose from the grave. For the first time in the history of man death was no longer to be feared. Death had been defeated and overcome, It was now possible for man to pass through the valley of the shadow of death and to stand before God in eternity. This Jesus had done with His resurrection. The shackles of death were broken by the Risen Lord.

This is why when we celebrate the Lord's Supper on Easter we are working at cross purposes. The Lord's Supper is a memorial of the death of Christ. It observes His ~~living~~ suffering, His dying and death. Whereas Easter should be a glorious, Joyous day in which we forget about death and instead worship the Glorious Risen Lord. He is not dead, He is risen.

The two ^{followers of} ~~disciples~~ of Jesus whoever they were also suffered from Heartburn. This wasn't the heartburn that we associate with ~~the eating of~~ hyper acidity from certain foods, or from an ulcer acting up. This was a strange Heartburn within that told them they were in the presence of a personage ~~of~~ from God. They were spiritually blind as to who Jesus really was on that Emmaus road. But their hearts within them beat a little faster, and they were strangely warmed by this stranger who gave to them the prophecies from God's Word.

(Illustration of boy saved by a glowing heart)

This is the way it is with Jesus Christ. He has infused mankind with the warmth from His heart, and saved us by that glowing heart. We read the life and story of this Jesus of Nazareth, and we begin to feel a Sorrow. Sorrow that such a one would have to die, because it is all so unfair. But then we meet Him at table and we have joy in our hearts because we recognize Him for what He is.

And then when we understand all of this, our hearts burn with a strange warmth because He is our Lord, and our God. ~~Thank God, that Jesus~~

We can say victoriously today, as Job said so long ago, "I know that my Redeemer liveth, and will one day stand upon the earth. Thanks be to God for His inexpressable gift."

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 FIRST SUNDAY AFTER EASTER APRIL 6, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 MARCIA MCBRIDE, MARK FRY - ACOLYTES

 ORDER OF WORSHIP 11:00 A.M.
 PRELUDE MUSIC: "PSALM XIX" MARCELLO
 "THANKS BE TO THEE" HANDEL
 SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
 *PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF JESUS'
 NAME"

*ASCRPTION - CHORAL AMEN
 *EXHORTATION
 *CONFESSION (IN UNISON) "Most Holy God, who does search
 AND PURIFY THE HEARTS OF MEN: GRANT US TO KNOW OUR-
 SELVES AS WE TRULY ARE; OPEN TO US THE CONDITION OF
 OUR SOULS; GIVE US PENITENCE AND FORGIVENESS FOR OUR
 SINS; ENABLE US WITH STEADFAST RESOLUTION TO AMEND OUR
 LIVES; DELIVER US FROM CAPTIVITY TO FALSE THOUGHTS AND
 EVIL HABITS, THAT WITH UNITY OF MIND AND PEACE OF
 CONSCIENCE WE MAY HAVE OUR FULL RECONCILIATION WITH
 YOU, AND BE OF THE BLESSED COMPANY OF ALL YOUR FAITHFUL
 PEOPLE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 1 SAMUEL 17:31-50

HYMN OF THE MONTH No. 171 "ON WINGS OF LIVING LIGHT"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE (REV. COOPER, READING B.Y.)
 OFFERING

OFFERTORY: "Largo"

CORELLI

ANTHEM: "WHERE YOU THERE? ARR. BY BURLEIGH

SERMON: "SPRING TRAINING!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 232 "MID ALL THE TRAFFIC OF

**BENEDICTION AND THREE FOLD AMEN THE WAYS"

POSTLUDE: "MAESTOSO" DOIGE

----- *CONGREGATION STANDING -----
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
 THE FIDELITY BIBLE CLASS TO THE "GLORY OF GOD".
 SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI,
 JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.
 DEACON ALLEN BOTACCHI WILL REPRESENT COUNCIL AT THE
 DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY VINROE,
 MRS. BETTY CARNEY AND PAULA STEPHENSON.

THE ATTENDANCES FOR LAST WEEK WERE: WED. 96; THURS.-
 222, FRI. 196, EASTER 300.

HOSPITALIZED: ~~MRS. GRACE CHARLTON~~ *HOME RALPH GUNNETT, READING*

MONDAY - WOMEN'S MARY PRUCH CIRCLE WILL MEET AT THE
 CHURCH AT 7:30 P.M.

FRIDAY - ARC PROGRESSIVE DINNER BEGINNING AT 6-11.

TODAY IS THE LAST CHANCE ON THE FIRST ORDER GOING IN
 FOR STATIONARY FOR THE YOUTH FELLOWSHIP - SEE ONE
 OF THE YOUNG LADIES IN THE BACK OF THE CHURCH TO PLACE
 YOUR ORDER.

THURS. - 7:00 - BIBLE STUDY - EVERYONE IS WELCOME.
 BUTLER FELLOWSHIP OF CHURCHES IS SPONSORING A FAITH-
 TO-FAITH SERIES. APRIL 15, AT 8:00P.M. CALVARY U.P.
 CHURCH; APRIL 22, AT 8:00 P.M. SAINT ANDREW'S ROMAN
 CATHOLIC; APRIL 29, AT 8:00 P.M. NORTH MAIN STREET
 CHURCH OF GOD. THE NOTICE IS ON THE BULLETIN BOARD
 FOR MORE INFORMATION.

Welcome visitors/greet one another/ *MR. & MRS. FOWLER*

explain silence before service
 LORD, WE COME BEFORE YOU WITH PENITENT HEARTS, PLEAD-
 ING FOR YOUR FORGIVENESS THROUGH JESUS CHRIST, YOUR
 SON. AT THIS MOMENT WE CONFESS ESPECIALLY THOSE SINS
 BY WHICH WE HAVE BROUGHT INJURY TO YOUR CHURCH--BY
 OUR SILENCE WHEN WE SHOULD HAVE SPOKEN AND BY OUR
 LOVELESS WORDS WHEN WE SHOULD HAVE KEPT SILENT. HELP
 US TO PRESERVE PEACE AND HARMONY IN THE CHURCH. IN
 JESUS' NAME. AMEN. --- FROM PORTAL OF PRAYER

Congregational meeting next Sun. after church. pray
about it this week. *NO YOUTH MEETING*

"Spring Training!"

Text: I Samuel 17:37

David said, "Moreover, the Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me ~~xxxx~~ out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee."

Basball season/trades/warm bench in choir
Basball in Bib/1st in Gen/Ad & Eve/Prod Son
Story of Dav, Saul, Goliath
(preced scrip & 17:31-50)

Old obj lessons, bigger harder fall/sm potat hard peel
but other lessons 2 lern

Dav & no content stand old tradition, He new gener
ea gener must prove self/ea us reflec parents etc
no need B bogg dwn inactivity of past,
need break past get involved/no sit & wait

(Illust. confident boy & office job)

This Dav say 2 Saul/this we need say 2 Lord His chur

But Dav prepar self

all over country boy, girls, prepare in Spring Traini
Dav did this own field endeav

He master sling/also prepar with comm, convers God
& his Spring Training paid off

(Illust Kipling story Scotch Prebbys)

This jest, but shud B truth show 4th ~~xxxxx~~ ch Js Xp
Shud show 4th St. P, Butler, & lives members

" ea B Spring Training rt now & prepar G work
" step 4th courage, faith, & use money, time, lives
all this 4 service Js Xp.

If less Bush league, minor league if no work Xpiani

Ch Js Xp only team all players play all time

ea do diff things, but all play & opportuns 4 ea us
Coaches, managers doing past weeks, days,
& as your spirit coach, manager, I urge, exhort U
2 get in there & fight.

Not 4 pennant, glory, personal fame, fortune, but 4 Js
Opposition made up trickplays dirty players

Coach Satan himself

we fight his demons, & plays called sin

Remember star player Js Xp said, (TEXT)

We can win, but takes ~~xxxx~~ prepare selves His Word,
By Prayer, By Devotion His cause & Devotion 2 Him.

IN OTHER WORDS IT IS, "SPRING TRAINING," EACH DAY
OF OUR LIVES.

"Spring Training!"

Text: I Samuel 17:37,

David said, "Moreover, the Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee."

Scripture: I Samuel 17:32-50

I am sure that most of you are aware that this coming week marks the ~~begin~~ start of yet another baseball season. So in case you are wondering what I am doing with this baseball glove, you now know. Perhaps many of you still own or possess your teddy bear which you had as a baby, or your first baby doll. But my mother burned my teddy bear, and this old baseball glove is about the oldest thing I have from my childhood. It may not look like much, but it still serves the purpose, and after all, I got it in 1939.

In keeping with the season, I tried to negotiate a trade with one of the other churches in town recently and I suggested trading two elders, and a ~~acon~~ to be named later, for one of this other church's elders. The deal fell through, and the two elders involved have been working as free agents trying to make a deal for themselves. Naturally they shall remain nameless, even as they warm the bench in the choir.

Perhaps you are not aware that baseball plays a part in the Bible. In the very first words of the first book of the Bible we read about it. Genesis 1:1, we read, "In the Big --inning." Or when in Genesis we read that Eve did eat of the forbidden fruit and then Adam did eat. This is interpreted as when Eve stole first and Adam stole second. Or the story of the prodigal ^{return of} son is called when the prodigal son made a home run.

I suppose that is enough to give you a flavor of the brand of baseball that is to be found in the Bible. But we realize at this time of the year that baseball teams begin to get outdoors and limber up muscles and bodies that have been rather dormant during the winter months. This of course is called "spring training."

David had been anointed King to take the place of Saul. Saul was not the anointed follower of God that he was in the beginning of his reign. He had

turned from doing God's will to doing his own. Therefore God had anointed David in his stead. But David had been hired to be a musician in Saul's court and to play for the king upon request. David had endeared himself to the King and in return the king had appointed him to be his armor bearer. Now when Saul had gone out to the valley of Elah and had encamped opposite the Philistines, prepared for battle, and David had returned home to continue tending his father's sheep. ~~David's brothers~~ Three of David's brothers were in the Israeli army, and their father Jesse was concerned about his sons. So he packed a basket of goodies, much like a care package, of things they liked and were not getting with their regular army fare, and he sent David to deliver this package.

David arrived at the camp as they were preparing to go out against the Philistines each day for about 40 days. Each day the Philistines would line up on one side of the field and the Israelis would line up on the other side. They would ~~throw stones and spears and~~ trade insults with each other, but so far neither one had begun the fight. Each day this huge man named Goliath would stride forth from the Philistine camp and walk back and forth in between the the two armies hurling insults at the Israelis to send out a man to meet him in battle.

Well it was at this point that David arrived on the scene and he saw firsthand what had been taking place for all these past days. David being the idealistically minded youth to whom this man posed no real threat, inquired as to what would happen to a man who would go forth and kill this giant. David could not understand how this man could intimidate the entire Israeli army. His term for him was, "This uncircumcized Philistine," meaning that he was a heathen, a pagan, and outside of God's kingdom, and he was at a loss to understand why the Israeli army did not overthrow him and his people and win the victory for God. This showed very flagrantly the difference between David and Saul. Saul at this point in his life was the carnal man. The one who did not lean completely upon God for his help and strength. But David, although young in years and experience, was God's man. He was filled with

the spirit of God, and could not understand why the Israeli army would even hesitate to attack these Philistines.

David is told that the man who overthrows this giant will be handsomely rewarded by the king. But David's oldest brother hears David asking about this state of affairs and in typical big brother fashion proceeds to put David in his rightful place. After all, here was big brother being shown up by this oversized bully, and baby brother is on the spot to see that his older brother is not the big hero, he would like to be. So he makes a few snide remarks concerning David, hoping to put him in his place and not embarrass him in front of his fellow soldiers.

But some of these soldiers tell Saul of David and David is brought before the king. Saul questions how a young lad such as he with no experience could possibly survive in a fight with this fellow.

But David assures the king that while he tended his father's sheep he had to kill lions and bears, and that this large Philistine was no more of a threat than a lion or a bear. He says to Saul, (Text), and Saul gives him his blessing to go against Goliath.

Saul gives David his armor, his helmet and his sword. But since Saul was so much bigger than David, everything is too heavy and cumbersome. So ~~he~~ instead he picks five smooth pebbles from the nearby brook, and armed only with his sling and his staff, he goes out to the field of battle against Goliath.

~~XXXXXXXXXXXXXXXXXXXX~~ The rest of the story is that Goliath felt a twinge of resentment, because he was expecting another armed and shielded warrior, and was greeted by a mere boy. He cursed David, but David merely professed his belief that God would that day avenge Israel of its enemies the Philistines, starting with this giant Goliath. And David placed a pebble in his sling and slung it round, taking aim as he had done many times before, and let fly.

The stone struck Goliath in the temple and he fell over. We read the last part of verse 50 which states, "But there was no sword in the hand of David." His only weapon was a sling and a smooth round pebble. And if we read on we find that David took Goliath's sword from its scabbard, and killed him with

it. Now from this story all sorts of object lessons have been made. Some people have pointed out that the bigger they are the harder they fall. Small potatoes are hard to peel, and all of those other witty sayings to prove that it isn't the big huge people who are always the victors.

You may ^{reach} ~~make~~ these conclusions if you so choose. But I see in this story several things that perhaps are a little bit off the beaten track. First we see that David was not willing to stand on ceremony and permit a large bully to browbeat the children of God. He was willing to step in and do what needed to be done. He could very easily have looked out to the battlefield at this overly large man, and quivered and shook as all the rest of them did. He could have told the king how he thought that the proper procedure would be to wait until dark, and then have the entire army disappear from that area. But instead, he was willing to break with the past traditions of letting the military take care of the situation and offer his service to his king and his country, as well as his God.

Each generation that comes along must prove itself. It must use the weapons at its disposal and fight the battle that needs to be fought. Each of us is what we are because of past conditioning. We are the reflection ~~more~~ most likely of what our parents strove to instill in us. But we need not become bogged down by inactivity simply because our parents were not active or use some other excuse for doing nothing. We need to break with the past and get involved. We need to be like the boy who walked into a certain office with a sign under his arm. The clerk looked at him and the boy asked, "Are you looking for a boy?" "Why, yes we are, young man," and then when he saw the sign he became angry and asked, "Just what do you think you are doing with that sign that was hanging on our door?" The boy answered, "It says, boy wanted, and I'm that boy." This is what David just as much as said to king Saul, and this is what we need to say to our Lord in His church.

But we also see that David had prepared himself. All over our country, from Little Leaguers to professional ballplayers, young ~~men~~ boys and girls, and young men are preparing themselves by Spring Training. David had indulged in

"Spring Training" in his ~~xxxxxx~~ own field of endeavor. He had learned how to meter a sling so that he could throw with the best of them. He probably knew just where each stone would go the instant it left the sling. Whiling away the long ~~xxx~~ lonely hours in the fields with ~~xx~~ his father's sheep, he had probably practiced and practiced. But he had also prepared himself ~~for~~ with "Spring Training" by spending a lot of time in conversation and communion with God. He knew just as surely as he could knock his opponent down with a stone, that just as surely God was with him. His "Spring Training" had stood him in good stead.

(Illustration of Kipling and Scotch Presbyterians in battle)

This remark may have been made in jest, but it should be a truth that shows forth in ~~xx~~ the church of Jesus Christ throughout the world. It should show in St. Paul's United Church of Christ in Butler in the hearts and lives of all of its members. We should each one be in "Spring Training" right now and preparing to do God's work in this community. We should step forth in courage and faith, and use our money, our time, and our very lives for the service of Jesus Christ. If we do anything less, we cannot be ~~xxxxxx~~ one of God's regulars. We are minor league, or bush league if we are not working at our Christianity in some shape or form.

The church of Jesus Christ is the only team on which ~~we~~ all the players have the opportunity to play all the time. We each do not do the same things, but there are opportunities for all of us. So perhaps as many coaches and managers are doing these past weeks and days, as your spiritual coach or manager, I need to exhort and urge you to get in there and fight. There is work for all of us. The battle needs to be fought not for a pennant or personal glory, but for Jesus Christ. The opposition is made up of all sorts of tricky plays and players. The coach of the other team is Satan himself, and we fight against his host of demons and against all sorts of trick plays called sin. Remember how one of Christ's star players once said, (Text). We can win, but it takes all of us preparing ourselves with His word, with prayer, and with devotion to Him and His cause. In other words it is "Spring Training" each day of our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
THIRD SUNDAY IN EASTERTIDE APRIL 13, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARCIA MCBRIDE, MARK FRY - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "SUNDAY MORNING" BENDEL
"BESIDE STILL WATERS" RASLEY

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 272 "LOVE DIVINE, ALL LOVES EXCELLING"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "GRACIOUS GOD, FATHER OF OUR LORD
JESUS CHRIST, YOU HAVE PROMISED TO RECEIVE US WHEN WE
COME TO YOU. WE CONFESS THAT WE HAVE SINNED AGAINST YOU
IN THOUGHT, WORD AND DEED. WE HAVE DISOBEYED YOUR LAW.
WE HAVE NOT LOVED YOU OR OUR NEIGHBORS AS WE SHOULD.
FORGIVE US, O GOD, AND GRANT THAT WE MAY LIVE AND SERVE
YOU IN NEWNESS OF LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 HOW MANY BIBLES? UNGE U BRINE

SCRIPTURE: PSALM 44 SHARE CONVERSATION THIS WEEK

HYMN OF THE MONTH No. 171 "ON WINGS OF LIVING LIGHT"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "SHINING SHORE" THOMPSON

ANTHEM: "MY CATHEDRAL" - McNEILL

DUET - MRS. DORIS ANGELONI AND RICHARD BARTON

SERMON: "RE - SESSION!"

PRAYER AND LORD'S PRAYER

God"

*HYMN OF DEDICATION No. 281 "A MIGHTY FORTRESS IS OUR

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE:

"JUBILATE"

RICHOLSON

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN
LOVING MEMORY OF PAMELA JEAN PFLUGH BY HER PARENTS
MR. & MRS. GEORGE P. PFLUGH.

SERVING AS USHERS TODAY: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO
DEACON AND MRS. WILLIAM PFLUGH WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

AFTER THE SERVICE TODAY - SHORT CONGREGATIONAL MEETING.

TODAY - 3:00 P.M. - SENIOR YOUTH FELLOWSHIP TO MEET
AT CHURCH - WILL THEN GO TO SUNNYVIEW - PLEASE BRING
A SACH LUNCH FOR YOUR SUPPER.

TONIGHT - 6:30-7:00 - YOUTH CHOIR PRACTICE

7:00 - JUNIOR AND SENIOR YOUTH FELLOWSHIP

SOFTBALL ROSTER IS BEING SET UP FOR THIS YEAR (IN
FACT BY MONDAY) - IT IS IMPORTANT TO LEAVE US KNOW
IN THE OFFICE TODAY OR SIGN UP ON THE BULLETIN BOARD
IN THE NARTHEX.

NURSERY IS BEING PROVIDED TODAY BY: MRS. BETTY PFABE,
MRS. JUDY MASSART AND LYNN BOSKO.

HOSPITALIZED: DANNY REDMAN - CHILDREN'S HOSPITAL;

MR. RALPH BONNETT AND REV. GRANVILLE COOPER - BCMH.

WED. - 7:30 - GOLDEN CIRCLE MEETING

THURS. - 10:30 A.M. - MARY MARTHA CIRCLE MEETING

THURS. - 7:00 P.M. - BIBLE STUDY GROUP AT CHURCH.

VACATION BIBLE SCHOOL WILL BE COMING UP THE WEEK OF
JUNE 16 TO JUNE 20. WE NEED VOLUNTEER WORKERS NOW
SO THAT IT CAN BE SET UP, - TEACHERS, HELPERS AND ANY-
ONE WHO WOULD LIKE TO ASSIST. IF YOU CAN HELP IN ANY
WAY PLEASE LET US KNOW IN THE OFFICE.

THE FOLKS IN GREENVILLE HOME FOR AGED - NEED MATERIAL
FOR APRONS, YARN, FELT MATERIAL AND THREAD, ESPECIALLY
WHITE, NYLON HOSE. THEY ALSO NEED "EGGS" THAT LEGGS
PANY HOSE COME IN.

ACCORDING TO SOME MEMBERS OF OUR CONGREGATION THEY HAVE
NOT BEEN RECEIVING A COPY OF THE NEWSLETTER FROM
GREENVILLE HOME - CONTACT BEA AND A LIST WILL BE SENT
TO THE HOME. WELCOME VISITORS/ALL STAND SHAKE HANDS

"Re = Session!"

Text: Psalm 44:26

"Arise for our help, and reddeem us for Thy mercies

S. S."

(Illust "hard times")

Question: wat no. 1 prob nation?

Society ans. but mainly RECESSION.

Isites same prob & scrip lament of grave recession
175 - 164 BC, Syr king Antiochus Epiphanes (Ant. IV
want 1 relig/Gr., no circum, ritual, sabbath etc.

Jews fled 2 hills slaughtered

In Bib no whitewash, tell like it is
breakdown vss 1 to 26 Ps. 44

(ARTICLE FROM NEWSPAPER)

Same things happ USA 2day

We cud in essence take 44th Ps as National song
Past Thurs Bib study & remark peop cum 2 ch. no need
many sermons preached.

True! Where R Easter peop 2day?/noticable by absenc

This prob of Pastor, how reach these peop?

1 thing cert & that U R peop nucleus 2 work with

U here ea Sun, & it your ded & devo reverse trend
2 your credit U not afraid listen serms may tramp
your toes & remind U, U need changing

This watt take 2 make Xpian/this wat all about

2 B Xpian mean accept Xp & try liv life & not lie

Not just Ch attend, but support all program Xp Ch
This mean change life as God lead us 2 change

If G say break bad habits, do so;

" " " stop frequent sun places do so

" " " give mor financial support Ch, do so

Whatever G says do, & liv this way all time

It only when serious about liv Xplike life G

starts 2 get 2 us

B Xpian & not hypocrite/need see selves Ps 44

not collectiv but individ, (Robert Burns & Poem)

We think self AOK, but are we?

EXPLANATION OF RE - SESSION/not misspell = Nu Session

No period activity & cause turnaround our lives

This isites did, 1st told hist what G did

then lament hard times/then told 4saken G/

then admit they not complete rt/they call on Him

They cried, TEXT

In this Ps 6 present world, USA, or selves

Hopefully C selves, & decide way start change is

personal, & Bgin with me

Only when realize G no fail us, but we fail G, can we

cry out as Isites did, "ARISE FOR OUR HELP, AND

REDEEM US FOR THY MERCIES SAKE."

"Re - Session!"

Text: Psalm 44:26, "Arise for our help, and redeem us for thy mercies sake."

Scripture: Psalm 44

(Illustration of "hard times")

Ask anyone today what the ~~prank~~ main problem in our nation is, and they will respond with answers like, "unemployment," tight money, high food prices, not enough income to match the outgo," and a myriad of answers which boiled down to one basic answer spells, "Recession." We may think we have a grave problem to face, and we do, but we are not unique in this respect. The chosen people of God, the Israelites had this same problem in their history as well. Our Scripture for this morning is a Psalm representing the mourning or lamentation for a period in their history where they experienced a very grave recession.

Between 175 & 164 BC under the rule of the Persian King Antiochus IV, or Antiochus Epiphanes, which meant "the manifest God," the Jews were killed and punished for not adopting Greek culture and ways. He was determined that all subjects under his control should be of one religion. Therefore, all Jews were to do away with their Sabbath observances, their rites of circumcision, and all of the other Jewish rituals.

Naturally, the Jews revolted and they fled to the hills, where they were slaughtered by an army sent by Antiochus Epiphanes. This is the background then for this Psalm. The Jews were a people who thought very highly of their history, and were not ashamed to pass on all of it, even if some of that history put them in a bad light. This is why we read in the Bible of the immorality, the cruelty, the sins of the people and their leaders. They were not content to try to whitewash what had been done in the past, but instead to present it as it truly ~~was~~ took place. Today we call this, "telling it like it is."

In verse 1, the Psalmist begins by passing on from one generation to the next how God dealt with Israel in the past. He points out that what took place was done by God and not to the power of Israel. Israel achieved the conquests through God's providence.

In verses 4 to 8, the Psalmist looks to God for the victory. It will not be

achieved by their military arms and weapons, but by the "Hand of God."

But when we come to verse 9, and read on through verse 16, we see a very definite lament at some of the events that took place. They are put to shame, and feel cast away from God. They feel that God no longer goes forth with them when they go into battle. They are defeated in battle, vs 10. Continuous exiles cause them to feel like sheep being given over to Israel's enemies, and they accuse God of selling Israel to the Syrians for little or nothing, vss 11 & 12.

They have no standing among the nations and because of this they can have no pride, vss 13 to 16. This was a cause for shame among them.

Then in vss 17 to 22, they recount how Israel has been loyal to God, and they tell how they have served Him. They remind God that He knows this, and is able to tell this when He searches their hearts, vs 21.

Vs 22, is probably a direct reference to the slaughter which took place in the attempt of Antiochus Epiphanes to ~~Hellenize~~ make ~~Greeks~~ their culture completely Greek, or to Hellenize it as it was called.

In vss 23 to 25 they call upon God, thinking of Him as being asleep, and reminding Him that they are in a state of mourning, and deep humility so that He knows the seriousness of their intentions. And finally in the 26th verse they call upon God in deepest humility and ask Him, "Arise for our help, and redeem us for thy mercies sake." They are asking to be saved through His mercy, and they are not just asking this so they will not be humiliated in front of these other nations, but they are willing to just have God intervene, because He is their God and they want to return to Him.

I would like to read you a small article that appeared in a newspaper.

(read, "Lest we forget.") Were it not for the last sentence of this article, I am sure that not a one of us would have been able to guess that this article appeared in a London newspaper while Britain was being blitzed during World War II. The very same things that this article points out, are coming true and have been in our United States. We are in essence well able to take the 44th Psalm as our National song in these times in which we live. But as was brought out in our Bible study this past Thursday, the very people spoken of in this article, are

for the most part not here. Where are the people who made such an effort to be here on Easter Sunday? They are noticeable for their absence this week and last, are they not? This is the part that always gets to me as a Pastor, and that is, "How do we reach those who are church members but refuse to be Christians?" ~~XXXXXXXXXX~~ The answer isn't easy. But one thing is certain, and that is you people who come out Sunday after Sunday, ~~and are not afraid to have the minister speak of things that remind you~~ are the nucleus with which we must work. It is only through your added dedication and devotion to duty that this trend will be reversed. It is to your credit that you are not afraid to come and listen to sermons that perhaps may tramp on your toes and remind you that there are areas in your life that need changing. This is what it takes to make a Christian. And this is what it is all about. To be a Christian means to accept Christ and then try to live the life, and not the lie. It means not just being a church attender, but a supporter of all of the program of the church of Jesus Christ. This means changing our lives in whatever way that God leads us to change them. If God begins to speak to us about getting rid of some bad habits, then this is what we must do. If God begins to tell us to stop frequenting some business establishments ~~xxxfromxxxing~~ then this is what we must do. If God tells us to look at our financial support to His church, then we better do this. It is only when we really give ourselves over seriously to the living of the Christlike life, that God starts to get to us. And if we are going to be members of the Church of Jesus Christ, we can do nothing else, that is if we ~~xxx~~ do not want to be labeled as hypocrites. ~~Robert Burns in his poem "To A Louse" wrote, "O would some~~ We can readily see how our nation can be equated with this historical record of Israel as found in Psalm 44. But we need to see ourselves personally in this Psalm as well. It is always much easier to see something collectively, than it is to see it individually. Robert Burns in his poem, "To A Louse," wrote, "O ~~ould some~~ ^{ould some} ~~gift~~ ^{give} power the giver give us, to see ourselves as others see us! It would from amny a blunder free us, and foolish notion." We think of ourselves as being A-Ok, but how about how we appear in someone elses eye? I wonder how many of you looked at your bulletins and thought that the title

was misspelled? If you did you are wrong. I am well aware of how the word "Recession" is spelled. But what I was thinking of was another twist to this word. The prefix ^{RE} in the regular word Recession means to go back, therefore recession means to move backward, to lose forward progress. But forming the word Re - Session using an S instead of a C, the prefix RE becomes, again, anew, or overagain, ~~and~~ ~~it means a session~~ The word session means a period of activity of any kind. So then "Re - Session," simply means a new period of activity, or a period of activity over again. In the sense in which I am using it, I am thinking of each of us having a ^{new} session ~~with ourselves~~ in which we look at our lives in an individual manner and see what we can do to cause a turn around in the present situation. This is what the Israelites finally did. They told of the history of what God did for them. Then they lamented the fact that they had come upon hard times. Then they told how they had not forsaken God, and when they finally admitted they were not completely right, they called upon Him to come to their aid. They cried out, "Arise for our help, and redeem us for thy mercies sake." All along the line with this Psalm we can either see ~~ourselves~~ the present world situation, or we can see the United States, or we can see ourselves. Hopefully we can see ourselves, and decide that the only way to effect change of any kind, is to start with the individual. It takes each one of us changing ourselves to effect a ~~change~~ noticable change around us. Only when we have come to the realization that God has not failed us, but that we have failed God, can we cry out as the Israelites, "Arise for our help, and redeem us for Thy mercies sake."

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EXHIBIT 1-1010
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WILLIAMSON - BRIDGING - NEW YORK - NEW YORK

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FOURTH SUNDAY IN EASTERTIDE APRIL 20, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MARY DELLEN, TERRY MCCLIMANS - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "AFTER A DREAM" FAURE
"LO, THE WINTER IS PAST" LONDON-PAXTON
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 50 "STILL, STILL WITH THEE"
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "HAVE MERCY UPON US, O GOD,
ACCORDING TO THY LOVING-KINDNESS; ACCORDING TO THE
MULTITUDE OF THY TENDER MERCIES BLOT OUT OUR TRANSGRESSIONS,
AND OUR SIN IS EVER BEFORE US. PURGE US AND WE SHALL BE
CLEAN; WASH US AND WE SHALL BE WHITER THAN SNOW. CREATE
IN US CLEAN HEARTS, O GOD, AND RENEW A RIGHT SPIRIT
WITHIN US. CAST US NOT AWAY FROM THY PRESENCE, AND TAKE
NOT THY HOLY SPIRIT FROM US. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: 10 LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTHY THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: EXODUS 23: 20-33
HYMN OF THE MONTH No. 171 "ON WINGS OF LIVING LIGHT"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY: "SING WITH THE SPIRIT" BAYLOR
PHONE DUET: "FAIREST LORD JESUS" - BOB DELLEN AND
ROL THOMPSON

SERMON: "THE STING!"
PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 128 "WITHIN THE FATHER'S HOUSE"
*BENEDICTION AND THREE FOLD AMEN
POSTLUDE: "FINALE" SERGISSON
- - - - - *CONGREGATION STANDING - - - - -
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. GALE LEIGHTON IN MEMORY OF "PARENTS" - MR. &
MRS. A. G. RAABE.
SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE
VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.
DEACON AND MRS. DAVID CURTIS WILL REPRESENT COUNCIL
AT THE DOOR TODAY.
NURSERY IS PROVIDED TODAY BY MRS. MARTHA DERWECKI,
BARBARA VARGO AND NANCY LINK.
THE ATTENDANCE LAST SUNDAY WAS 215
HOSPITALIZED: REV. GRANVILLE COOPER - MAXI CARE AT
BCMh - MRS. COOPER SAID HE WAS OVER THE HUMP NOW.
MONDAY - 7:30 - FIDELITY BIBLE CLASS - AND SILENT
AUCTION.
TUESDAY - 7:30 - BOARD OF CHRISTIAN EDUCATION MEETING.
THURS. - 7:00 - EVERY THURS. - BIBLE STUDY GROUP.
TUES. - 8:00 - FAITH TO FAITH SERVICE - ST. ANDREW'S
ROMAN CATHOLIC CHURCH - RT. 8 NORTH.
MRS. KATHRYNE BANCROFT WOULD LIKE TO THANK ALL THOSE
THAT SENT CARDS AND GET WELL WISHES WHILE SHE WAS
IN THE HOSPITAL.
DANNY REDMAN IS HOME NOW AND THEY WOULD LIKE TO THANK
THE CONGREGATION FOR CARDS AND PRAYERS.
MR. RALPH BONNETT WOULD LIKE TO EXPRESS HIS GRATITUDE
FOR ALL THE CARDS THAT HE RECEIVED WHILE HE WAS
HOSPITALIZED.
WE SENT TO A NEW PLACE TO PURCHASE BIBLES "THE LIVING
BIBLE" - THEY WILL COST \$7.25 THIS IS THE MOST
REASONABLE THAT WE HAVE BEEN ABLE TO PURCHASE THEM.
A NEW ORDER WILL BE GOING IN THE FIRST OF THE WEEK
SHOULD YOU BE INTERESTED.
IF YOU ARE INTERESTED IN HELPING WITH VACATION BIBLE
SCHOOL PLEASE LET US KNOW IN THE OFFICE - SO THAT
IT CAN BE SET UP - HOPEFULLY BY THE BOARD OF CHRIST-
IAN EDUCATION MEETING TUES. WE NEED HELPERS AND TEACHERS
AND DRIVERS POSSIBLY.

"The Sting!"

Text: Exodus 23:28, "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite and the Hittite from before thee."

Scripture: Exodus 23:20-33

Script AM final section laws of covenant
actual not laws but, proms, warns, reminds
final instructs 4 conquest Canaan
G no admon 2 keep code/law, but obey angel

Exegese 20-27

Then TEXT vs 28

3 smallest insects in Bib? 2 pets/1 evil insect
Mark 12:42, Widows mites/Prov 28:1, wicked flee,
when no man pursueth.
G say He pursue His enemies like swarm hornets
Palestine hornet/yell, red-brn fierce/attack hon B
take over hive/easy arouse/sting, suck out fluids
This good illus G & His enemies

Vss 29,30

Enjoy OT story & our time parallel/repitit history
Bin told hist repeat self
Bi Cen Apr 18, 75/P. Reverse fite 4 liberty & Is ~~IT~~
parallels.

Can we not C, ang L is Js Xp & set B4 us life/deth?
" " " " G & hornets dn thru yrs oerthrow wrong?
" " " " all this no dun days time? Sever centur
This overall vue this Scrip/but take 1 vs - vs 28
No record horns in scrip & fig speech by G show
power & might,

But wat G say no do, they did
Sting G deth & destruct/heaths stay heaths even unde
Jewish influ & they meet deth & destroyed
Because Ad & Ev deth curse of sin/P Rom wage sin det
Also P say, "STING OF DETH IS SIN."

Sting from G not only heath nation, but all mankin
G prom dri Hiv, Cana, Hit, I sure we no C 2 many these
At least not in flesh, but we C in spirit

Widespred cheat, steal, immor all part society
We can C these Hiv, Cana, Hits, own lives if own up
But prom G is dri out "little by little" vs 30
G faithful promises made 2 all gener if obey Him
thus lite on horiz Bgin 2 glo & all not lost yet
Trend bak 2 Amerism/B patrio popular/Ams look herita
want set n, tion princip 4 which founded/mov hrts pe
wt no do/nor politics/only accomp U & me
Nu trend relig/B Hope & colleg Tex/all moves strt 1
Canno change nother pers-change self/canno ch church
comm, unless change ours/canno ch nation unless ch
peop

"The Sting!"

will
Text: Exodus 23:28, "And I ~~shall~~ send ~~out~~ hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

Scripture: Exodus 23:20-33

Our scripture for this morning was the final section of the laws of the Covenant. Actually it consists not of laws, but of some promises, warnings, and reminders. These are the final instructions for the conquest of Canaan. God does not admonish the people to keep the code, or the law, but instead He instructs them to obey the angel. Vss 20, 21, God is telling them that there will be a guiding angel going with them, and if they follow they will be brought to the land prepared for them. But even though God speaks of this angel as though it is ~~a~~ one of His messengers, God lets it be known that the angel Himself is God. We see this in the last part of vs 21, "For my name is in him." These people always demanded and wanted a sign from God. Show us a sign, let us know that this is from you. He went before them in a cloud by day and a pillar of fire by night. He provided them with manna, a visible evidence they were being fed by the hand of God. He provided water from a rock for them at Horeb. All of these things were visible and outward signs that God was with them.

Now He was giving them yet another outward sign that He was with them by sending His angel before them. God promises that He will be an enemy to their enemies, and an adversary to their adversaries, vs 22. Who could ask for anything more? God was willing to go before them and to drive out the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, vs 23. The only stipulation was that they were not to bow ~~in~~ down to their heathen idols.

Then follows the blessings to come from God; water that is good, bread that is good, no sickness, no miscarriages or stillbirths among them and their cattle. A full life. All of these blessings to be fulfilled if only they will follow God. Think of the utopia these people could have had.

God said, "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee" I wonder if you know which are the three smallest insects spoken of in the Bible? Two of them were pets,

and the third was very evil. The two pests are spoken of in Mark 12:42 where we read that a widow came to the treasury of the Temple and put in her two mites. The other insect that was evil is found in Proverbs 28:1 where we read, "The wicked flee," and after it are the words, "When no man pursueth." Well anyhow, God is saying that he will pursue the enemies of the Israelites like a swarm of insects. In Palestine there is a hornet that is rather large. It is yellow and red-brown in color. It is the enemy of the honeybee, for it will lie in ambush near the hive, and if given the opportunity will invade the hive and destroy the bees. This hornet is very fierce and its sting paralyzes its victim, and it then proceeds to suck the vital fluids from its prey. They are easily aroused and will sting anyone who distrubs them. Thus we can see that this is a good illustration ^{WHICH} ~~that~~ God is using to state how He will destroy the enemies of Israel. He goes on to say, (vs29-30), that little by little they will be overcome. Much like the hornet striking its victim and paralyzing it and then slowly destroying it. Then also little by little the Israelites will spread out over the land and they will have the inheritance they have been promised.

I enjoy reading the Old Testament stories and then looking at them to see how they are paralleled in latter days and in particular in our own times. Perhaps they do not always suit all of our circumstances, but I see in most of them a repetition of history if nothing else. We have been told by many people that we should take note of history for it has a habit of being repeated. ~~Yesterday~~ ^{HAS BEGUN} ~~marked the beginning of the Bi-Centennial of our nation, for it was on~~ ^{ON} ~~April 18, 1875~~ ^{18, 1875} that Paul Revere made his famous ride to announce the arrival of British troops to ~~begin~~ ^{begin} the fight for liberty our forefathers fought. If we look at this portion of scripture can we not see the parallels there? Can we not for instance know and understand that the ~~ANGEL~~ ^{ANGEL} of the Lord came in the form of Jesus Christ, and set before us the way of life and death? Can we not see that ^{GOD HAS} ~~He~~ sent His hornets before us to drive out those who down through the years have sought to overthrow everything that is good and right and decent? Can we not see that all of this was not done in a days time,

but it was done over a period of several centuries? Now this is ~~xxx~~ an overall view of this portion of scripture. But I would like to take it and use just one verse as my text, to picture what I am trying to say.

In verse 28 we read: "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." God is promising to put a Sting in His mighty work. We realize of course that there is no record of a swarm of hornets going out before the Israelites to overcome their enemies, and that this is just a figure of speech used by God to ~~xxxx~~ demonstrate His power, and might. But God told them He would drive their enemies out from before them and they were not to worship their gods or to become a part of these heathen people. And yet what happened? Just the very things that God told them not to do are the things they did.

Now if we examine this in the light of scripture we see that the sting of God took on the form of death and destruction. Those who were heathens and remained heathens, even under the influence of the Godly Jewish people met death and were destroyed. We read that because of the sin of Adam and Eve that ~~xxxxxxxxxxxx~~ death became the curse for sin. ^{Paul in Romans: WAGES OF SIN IS DEATH. ALSO} Thus Paul writes, "The sting of death is sin." So we realize the Sting from God not only to the heathen nations around Israel, but to all mankind was death.

The promise from God was that His Sting would drive out the Hivite, the Canaanite and the Hittite. I am sure that I have not seen any Hivites, Canaanites, or Hittites recently. ^{HAVE YOU?} ~~xxx~~ At least we have not seen them in the flesh. But we have seen them in the spirit. We have seen them in the widespread cheating, and stealing, and immorality that is rampant in all parts of our society. We have seen some of these Hivites, Canaanites and Hittites right in ~~xxx~~ our own lives if we are willing to own up to it. But the promise of God is that He will drive them out from before His people. He said, "By little and little I will drive them out from before thee, until thou increase and inherit the land." I believe that God is faithful to His promises at the time when He makes them and for future generations to come if they will obey Him. Thus I see in this that there is a light beginning to glow on the horizon and all is not lost as yet

There is a current trend back to Americanism. That means ~~xx~~ that it is becoming popular to be patriotic once again. A large portion of this due to the fact that Americans are looking once again at our heritage and wanting to set our nation upon those principles for which it was founded. But it is a movement that must have its very roots and its start in the people themselves.

Government cannot do it, nor can politicians. It can only be accomplished by you and me. There is currently a new revival in religion and in turning toward God.

Just this past week on television Bob Hope had a special show which was filmed on the campus's of different colleges. At a small college in Texas, one young man stated his preference for this college because it had a Christian atmosphere to it. Thus we can see that ~~xx~~ many of our young people are being reached by the efforts of Christian organizations and groups who are concerned about the ~~future of~~ young people and what they will or will not do in our world.

But all of this starts as all movements must start, with the individual. We cannot change another person unless we change ourselves. We cannot look to the other churches in the community and find fault with what they do or do not do, until we look at what we are doing. We cannot judge the entire nation until we are willing to judge ourselves as a part of that nation.

It all boils down to a return to the things that are right and just, and proper. Our nation can feel "The Sting" of God if they will heed the words God spoke to Solomon in 2 Chronicles ~~with words~~ that ring just as loud and clear today as the very moment He spoke them to that wise king, He said; "If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIFTH SUNDAY IN EASTERTIDE APRIL 27, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, JR. CHOIR DIRECTOR
MARY DELLEN, TERRY MCCLIMANS - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "SALUTE TO TSCHAIKOWSKY"
APR. 25, 1840-OCT. 16, 1893
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 44 "FATHER, WE PRAISE THEE"
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "MOST MERCIFUL FATHER, WHO HAST
SET US IN COMMUNITIES, AND BOUND US TOGETHER BY COMMON
DUTIES AND SYMPATHIES, WE LIFT OUR HEARTS TO THEE AND
PRAY WITH ONE ACCORD THAT THOU WOULDST SEND THY BLESSING
UPON OUR CITY AND NATION, PROSPERING EVERY HONEST MAN,
SWEEPING AWAY EVERY TEMPTATION TO EVIL, DELIVERING THE
WEAK OF OUR PEOPLE FROM INTemperance AND VICE OF EVERY
KIND, FEEDING MEN'S HANDS WITH LABOUR AND THEIR MOUTHS
WITH BREAD, AND SPREADING THROUGH EVERY HOME THY LOVE
AND KNOWLEDGE, THAT WE MAY PRAISE THEE EVERMORE THROUGH
JESUS CHRIST OUR LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: 'O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: 2 KINGS 20: 1-11 (SINGLES?)
HYMN OF THE MONTH No. 171 (PRAYER REQUESTS?)
"ON WINGS OF LIVING LIGHT"
*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH)
(FRONT OF HYMNAL)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "THEME FROM SYMPHONY No. 6 -

TSCHAIKOWSKY

ANTHEM: "Do LORD" AND "Now LET US SING" YOUTH CHOIR
SERMON: "THE LOST DAY!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 207 "JESUS CALLS US"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "CHANSON TRISTE" TSCHAIKOWSKY

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. WILLIAM ZAVACKY, JR. IN LOVING MEMORY
OF DORIS'S MOTHER.

SERVING AS USHERS TODAY ARE: *DON KINGSLEY, DARYL TAIT,
JOHN DREHER, GARY PENAR AND RICHARD MANGEL.

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA MANGEL,
MRS. LINDA CURTIS AND JODI MARTE.

THE ATTENDANCE LAST SUNDAY WAS 174.

RESERVATIONS ARE DUE TODAY FOR THE ARC CLASS THEATRE
PARTY ON MAY 9. EVELYN KENNEDY AND PAUL PFABE WILL

ACCEPT RESERVATIONS. REFRESHMENTS WILL BE SERVED
AT THE CHURCH FOLLOWING THE PLAY. *6:30-7:00*
YOUTH CHORUS 8 FELL

COMING EVENTS - MAY 14 - MOTHER AND DAUGHTER BANQUET. *TOMITE*

MAY 11 - MOTHERS DAY - FESTIVAL OF CHRISTIAN HOME. *6:00*

MAY 18 - PENTECOST - HOLY COMMUNION. NEW MEMBERS WILL
BE RECEIVED AT THIS TIME. IF YOU KNOW OF ANYONE
INTERESTED IN JOINING THE CHURCH PLEASE LEAVE THE
PASTOR KNOW NOW.

EVERY THURSDAY - BIBLE STUDY HERE AT THE CHURCH-7:00.

IF YOU ARE INTERESTED IN HELPING WITH VACATION BIBLE
SCHOOL, PLEASE LEAVE US KNOW IN THE OFFICE.

IF YOU HAVE A ROCKER THAT YOU NO LONGER NEED OR WANT
WE NEED ONE IN THE NURSERY DEPT.

WE WISH TO CONGRATULATE JOHN WOGAN ON HIS MARRIAGE
YESTERDAY AND EXTEND OUR BEST WISHES.

REV. GRANVILLE COOPER IS STILL HOSPITALIZED - BCMH.
MR. LEO BALDAUF HAS BEEN MOVED TO SUNNYVIEW HOME.

IF YOU ARE INTERESTED IN BRINGING SOMEONE WHO IS NOT
ABLE TO DRIVE ANYMORE, PLEASE LEAVE US KNOW IN THE
OFFICE. SOME PEOPLE WOULD LIKE TO COME IF THEY COULD
GET HERE. *JOHN SNOW - 525*

MA. ED. KING (SARAH KING). BISHOP - REV. CHARLES FOCHT - PRES.

COOPER THANKS 4 CARDS.
UPPER PARK AT CT. - COLLECTION FOR CHURCH FORTN.

"The Lost Day!"

Text 2 Kings 20:11, "And Isaiah the prophet, cried unto the Lord; and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."

Scripture: 2 Kings 20:1-11

Every 1 interest time/clock in Calv pulpit

(Illus. drunk & grandfather's clock)

from earl time peop make device tell time,

from ancient stick sun dial - sophis nuclear clock

recent set time accurate 2 - sever 1000ths second

Those read "Blueprint 4 success liv" no doubt recog

scrip this AM as portion red this past week

(Exegete 2 Kings 20:1-11)

Stories like this greet many ways/3 schools thot

if no 3, at least 2/ministers Denoms in 3 groups

1 Lieralists, 2 literal interp of Bible

2 middle roaders, lean 1 way or other

3 liberals do not Blieve most Bib, & other things

U free 2 choose/but I Blieve if we part G church

we need accep scrips in proper way/& again make choi

Josh tell Isites, "Choose this day whom u will serv,

whether B G of faths whom served oth sid Jord, or g's

of Amorites among whom liv." He say, He serv Lor G Al,

I stand on this & literal interp/Blieve miracs tru

But if ask every comma, punc just exact as G hand dwn

I say No/read ea transl make change alter, & rearrang

It disturb me my Colleague no accep Wrđ G,

" 2 " " hear laymen say this as well

This past wk 1 coll say humanist, he nameless,

but humanist say hum solve world prob/no Bliev G

So choose whom you will serv/if willing aline self

with thos doubt authent scrip, U aline all sort unGly

Man try prov/disprov scrip/ark examp/prov much &

others no prov

Big prob unbel is inabil 2 prov & disprov Bib story

But G work His timetable if we patient enuf wait

wat wud U say if I say can prov this port script?

" " " " " " 2 can prov nother scrip also ?

Sum may think this corny story/or try prov sumthing

in a fuzzy manner/B4 ush rush 4 medic assist, let me

add by end of follow illus I hope U convinced that

G stil reveal self thru Word, & Word accur & true

(Illustration of missing day)

I think U must admit pretty astound discov/took 3M

G like mills just, grind out revel exceed slow,

but fine.

G reveal self 2day if man will 2 seek, & hav Him

speaking to us from His Word.

Sum Bib schols hav us look these story as just story

But I Blieve this shud B credit 2 Found Dept,
& shud show 1nce mor revels of G are real
This not only makes 2 accnts Blievable, but makes
all revels of G thru Xp just that mor wonderful.

Out of all Bib luv of G shines 4th,

& gratest revel was Lord Sav Js Xp.

Thanks B 2 G, that there no "Lost Days" in His plans
& that we can share in His plan, by the acceptance
of His Gift, His Son Jesus Christ.

"The Lost Day!"

Text: 2 Kings 20:11, "And Isaiah the prophet, cried unto the Lord; and He brought the shadow ~~back~~ ten degrees backward, by which it had gone down in the dial of Ahaz."

Scripture 2 Kings 20:1-11

(Illustration of drunk and grandfathers clock)

I am sure that most of us have heard many stories of people who were inebriated or drunk. One story involves a man whose wife was always going to antique sales and buying something, which her husband had to pick up on his way home from work. One such sale had a large grandfather's clock which she simply could not resist and so she asked her husband to stop at the store and pick it up and bring it home. Well the husband arrived there at closing time, ~~and when he discovered the large size of the clock~~ He picked the clock up and carried it out of the store and started toward the bus stop with it. As he walked along he came to the conclusion that the clock could not possibly fit on the crowded bus, and so he decided to return it to the store. So he turned around and started back, but he discovered that the store was closed and the owner was gone for the night. So he stood it on the sidewalk and thought the situation through and decided to walk home carrying his trophy. But just as he picked it up and turned around to start off in the right direction, a drunken man was weaving his way down the sidewalk and ran right into him upsetting him and the clock. As the man struggled to get out from under the weight of the clock and to get to his feet without breaking it, the drunken man staggered to his feet and exclaimed, "Say mister, why don't you wear a wristwatch like everyone else?"

Time is a vital asset to everyone. So much so that from the very earliest of recorded time, men have devised means whereby the passage of time could be determined. ~~Just recently~~ With the latest advent of nuclear timepieces that are accurate to within several thousandths of a second, it has been possible just recently to reset the clocks of the world to this very accurate measurement. In our scripture this morning we have dealt with a record of a certain passage of time. Let us look again at this portion of God's Word and see what took place there.

~~Some~~ those I am sure that ~~some~~ of you who ~~read this portion of scripture this past week~~ ^{are} while you were reading, "The Blueprint For Successful Living," and keeping up with the daily readings, will recognize it as a portion of scripture to be read this past week. The scripture starts off by telling us that King Hezekiah of Judah was deathly ill. Hezekiah was the Son and successor of Ahaz. Isaiah the prophet came to him, and on the authority of the prophecy of God coming to him, he declares that Hezekiah must put his earthly affairs in order and prepare to die. But Hezekiah as is the case with almost all humans, when told of his

impending death, is unwilling to accept this. And since Hezekiah was a somewhat God ^{man}, he speaks to God privately in prayer. He requests that God pay heed to his life of service, and how he had tried to live a Godly life.

Strangely enough, Isaiah had not yet left the courtyard, and God speaks to him again. This time he is told that he must go back and tell Hezekiah that God has heard his prayer, and has seen his tears, and that he is going to be healed. in three days. I suppose the sceptics of the Word of God would claim here that all he had was a case of the 72 hour virus.

The further stipulation is that Hezekiah is going to live for 15 more years, and not only that, but he is going to be delivered out ~~xxx~~ of the hand of the Assyrians.

So Isaiah sets about to use whatever means are available to get Hezekiah back to health once again. He instructs someone to make a poultice of figs and place it on Hezekiah's boil and we are told that he recovered. Now although we are not told too many details, it is fairly safe to assume that there was more wrong with Hezekiah than a mere boil. Hezekiah inquires of Isaiah what sort of sign that God is going to give that his recovery has come about. Isaiah asks Hezekiah a question in return for his question. He asks him whether he would rather see the sundial go ~~backward~~ forward or backward ten degrees?

Hezekiah very wisely states that it is an easy thing for the sundial to go ahead ten degrees, since this is its normal direction of travel. But it would be a real sign from God if the sundial moved backwards. So Isaiah calls upon the Lord once more and the sundial moved backward ten degrees. The sundial here is identified as the dial of Ahaz and refers to the fact that Ahaz probably was responsible for the construction of it. Sundials in those days were made in the form of miniature staircases and as the shadow ~~of the sun~~ moved forward it was recorded as a certain time of the day.

I suppose stories such as this are always greeted by some people in varied ways. In almost every congregation there are probably three schools of thought. And if not three at least two. In fact in most denominations the ministers themselves are arranged in these three groupings. One group would be the literalists.

or those who believe in the literal interpretation of the Bible. Another group would be the middle of the roaders, or those who can lean in one direction or toward the other. The third group would be the liberals who believe that the Bible is just so many fairy tales that cannot be proved.

You are free to choose which group you want to belong to. But I believe that if we are to be a part of God's Church, we need to accept the Scriptures in a proper way. And here we are once again at the point of making choices. Joshua stood before the Israelites and gave them the choice as to whom they were going to serve. He told them to "Choose this day whom you will serve. Whether it be the God of your fathers whom they served on the other side of the Jordan, or the gods of the Amorites among whom they were living. Then he notified them that he was serving the Lord God Almighty.

So if you want to know where I stand in my belief of the Bible, I must state that I am ~~am~~ ⁱⁿ the literal group. But let me explain this a little further. I believe in the literal translation of the Bible, and this means that I believe that God ~~gave it~~ inspired men to present it as they did. I believe that the miracles found in the Bible are true. But if you ask me whether each comma, and period or sentence is just exactly as it was handed down from God, I would have to say no. My reason for saying no is that in each translation are to be found changes and alterations to make the version that much more clear. This means the changing of punctuation, and re-arrangement of sentences.

It is disturbing to me that many of my colleagues cannot accept the Bible as the inspired Word of God, it even disturbs me to hear laymen make this claim. Just this past week I learned that one of my colleagues who shall remain nameless, believes in humanism. Humanism in case you do not know is the belief that humans or humanity will solve the problems of the world, and it takes all of this out of the hands of God. In fact most humanists do not believe in God. So this is what I am saying when I state that you may choose this day whom you will serve. For be assured that if you are willing to be aligned with those who doubt the authenticity of scripture, you are aligning yourself with all sorts of ungodly factions.

2ND

-4-

The big problem for the unbelief in the Bible is in the inability of any of us to prove or disprove the Biblical stories. Especially the stories that are a little far out, or the miracle stories in other words. But you see, God works everything out in His own timetable, and if we are patient enough we can discover some things that are pretty astounding. What would you say for instance if I made the statement this morning that I can prove the portion of Scripture we read and talked about a few moments ago? ~~What would you say if~~ I stated further that I not only can prove that

1ST↓

Man has been trying to prove and disprove many parts of Scripture. For years people have theorized that a portion of the ark is to be found atop a certain mountain in Turkey. It may, or may not be there. Only God knows and when and if He is ready to let it be discovered time will tell. Men have searched for all sorts of evidence to prove a lot of other Biblical accounts. Much has been proven true, and much has remained hidden.

What would you say if I stated further that I not only can prove this portion of Scripture, but a portion ^{of} Scripture found in the book of Joshua, which is directly tied to this Scripture?

I suppose some of you may be thinking that this is one of my corny stories, or perhaps you may be thinking that it is something that is going to come out rather hazy and unproven. So before the ushers rush off to get medical assistance to subdue the pastor, let me hasten to add that when I am finished with the following illustration, I hope you will be as convinced as I am that God still continues to reveal Himself through His Word, and His Word is accurate and true.

(Illustration of "The Missing Day.")

I think you must admit, this is a pretty stounding discovery, and it has taken approximately 3000 years to be proven. Thus, God like the mills of justice, grinds out His revelation exceedingly slow and fine. But God reveals Himself even today, if men are willing to seek Him, and have Him speak to them from His Word. Biblical Scholars and others who would have us look upon these two accounts as mere stories, may continue to do so, and call them the Lost Day,

But I believe this should be credited to the "Found Department," and should show once more that the revelations of God are real. This not only makes these two accounts believable, but it makes all of the revelations of God through Jesus Christ, just that more wonderful. Out of all of the Bible, the love of God shines forth, and His greatest revelation was our Lord and Saviour Jesus Christ. Thanks be to God, that there are no "Lost Days" in His plans, and that we can share in His plan by the acceptance of His gift of His Son.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SIXTH SUNDAY IN EASTERTIDE May 4, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ELLEN MASTER, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.
PRELUDE MUSIC: "ARIA" KARG-ELERT
"ANDANTE EXPRESSIVO" HEBERLEIN

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 430 "THE GLORY OF THE SPRING HOW SWEET"
*ASCRIPTION - CHORAL AMEN

*EXHORTATION
*CONFESSION (IN UNISON) "O GOD, WHO HAS GIVEN US THE POWER
TO DISCERN GOOD FROM EVIL, HEAR US AS WE CONFESS OUR SINS.
WE KNOW THAT WE HAVE FAILED THEE AND OURSELVES. REGARDLESS
OF HOW GOOD WE HAVE BEEN, WE REALIZE THAT WE HAVE NOT BEEN
THE KIND OF PERSON THAT YOU WANT US TO BE. SOMETIMES OUR
BELIEF IN OUR OWN GOODNESS HAS PREVENTED US FROM SEEING
OUR SINFULNESS. WE HAVE FELT THAT ACKNOWLEDGING YOU HAS
MADE US BETTER THAN OTHERS. OPEN OUR EYES, O LORD, TO OUR
HIDDEN SINS, AS WE MAKE A SINCERE AND HUMBLE CONFESSION
IN THE NAME OF CHRIST. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: HEBREWS 11:29-40 *BIBLE?*
HYMN OF THE MONTH No. 178 "BLESSING AND HONOR AND GLORY

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

*OFFERING

OFFERTORY: "ADORATION" RICHOLSON
ANTHEM: "THE PRAYER PERFECT" STENSON

SERMON: "A TARNISHED HERO!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 237 "GOD OF GRACE AND GOD OF

*BENEDICTION AND THREE FOLD AMEN GLORY"

POSTLUDE: "FANTASIE IN C MINOR" BACH

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. GRACE RIDDLE IN LOVING MEMORY OF HER "HUSBAND".

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.

ELDER AND MRS. PAUL CAMPBELL WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. DORIS

ZAVACKY, MRS. JEAN FENCIL AND PATTY BASEHORE.

> REV. COOPER SAID TO TELL YOU HE IS ON HIS ROAD TO
RECOVERY. HE IS LOOKING FORWARD TO PREACH ONCE MORE HERE.

IN RECOGNITION OF NAT'L. MUSIC WEEK - MAY 4-10, TUESDAY

MUSICAL CLUB IS SPONSORING A CHOIR FESTIVAL ON MAY

4 IN THE ENGLISH LUTHERAN CHURCH - 8:00 P.M. PUBLIC

IS INVITED.

DON'T FORGET THE MOTHER-DAUGHTER TUREEN COMING UP ON

MAY 14 - 6:00 P.M. PROGRAM IS "FASHIONS OF YESTERYEAR"

PRESENTED BY MRS. IRWIN SUPLEE. PLAN NOW TO ATTEND

AND ENJOY THE EVENING WITH US.

> YOUTH FELLOWSHIP IS TAKING ORDERS FOR THEIR LAST ORDER
OF STATIONARY TODAY!

MR. & MRS. GEORGE DAVIS ARE CELEBRATING THEIR 60TH

WEDDING ANNIVERSARY ON MAY 5. MRS. GEORGE DAVIS HAS

A BIRTHDAY ON MAY 13, (78TH). WE WISH TO EXTEND OUR

BEST WISHES AND CONGRATULATIONS TO THESE TWO FINE

PEOPLE. *MR. CUSTARD BIRTHDAY MAY 16, 83 WAS OLD*

THE SECOND ANNUAL MEETING OF ST. PAUL HOMES' AUXILIARY

WILL BE HELD ON SAT. MAY 17 FROM 11:00 A.M. TO 2 P.M.

AT THE FIRST UNITED CHURCH OF CHRIST, MAPLE AND THIRD

STREETS, GREENSBURG, PENNA. WE NEED REPRESENTATION

AT THIS MEETING. DETAILS IN OFFICE ON SEC'Y. DESK.

MON. - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING

WED. - 7:30 - CHURCH COUNCIL MEETING.

> *ALL* THURS. - THE NEWSLETTER WILL BE PUBLISHED - HAVE ALL
MATERIAL IN BY WEDNESDAY.

YES FRI. - ARC CLASS WILL GO TO THE THEATER - REF. *MENTS*
AT THE CHURCH AFTERWARDS.

Hosp. *MR. KING, REV. POCHT/* Welcome visitors

CHET STAMPER? Come Hosp. YOPERATION ON THURS.

"A Tarnished Hero!"

Text: Judges 11:30,31

And Jephthah made a vow to the Lord, and said, "If tho will give the Ammonites into my hand, then who-
ever comes forth from the doors of my house to meet
me, when I return victorious from the Ammonites, shall
be the Lord's and I will offer him up for a burnt
offering."

Scripture: ~~in~~ Hebrews 11:29-40

(Illustration Black Prince)

this exmp wat Heb tell heros Israel
He name specif beg chap-then lump 2gether,
& no seem have personal identity
32nd vs 1 hero stand out, least 2 me = JEPHTHAH
story told 11 Judg, this week 11, next 12
He underdog, but shine as champ.

(EXEGETE SCRIPTURE)

from story C sev things bout J. = Hebs as hero,
but a "Tarnished Hero" also
start as illeg, fath ident, not mother=Tarnished by
birth/shunned rejected insted loved

(Illust. Little Joe)

2day bild up looks/ht/wt/Miss Am/Mr All Am.glam & gli
But G tak Tarnished person make shin examp world C
J respons make self "Tarnished Hero"
not content let G do monument task/try secure G fav
by fool promise

Isn't this way many peop 2day? Remark, if G do
I go ch 4 yr/give big sum ch etc.
This bargain with G & this plea bargain 2day/explane
J prom bring hartache/he say TEXT
there times G make eat words, this 1 those times
2 sc^hols thot/ 1 actual made sacrif/ 2 dedicate 2 G
This mor likely/examp Abe & Isaac, G no let
4 J meant loss dotter/4 her loss hus fam etc
This took from J real hero & make "Tarn Hero"
He bin 2 depths only need do job & acclaim as hero
if fail only B where started

All G require compl faith, trust in promises

(Illustration God putting fire out)

This remark 2 B sure, but G answer this fam & will
answer our prayers, & wud answer J prayers 2

P ask Lord 3 times remove "Thorn in Flesh"

G gave ans, "MY GRACE IS SUFFICIENT FOR YOU, FOR MY
POWER IS MADE PERFECT IN WEAKNESS."

Th^o ans 2 any1 wud B tru hero insted "Tarnished Hero"
Just cum 2 G in name Js Xp & in word hymn writer
"Just as I am without 1 plea."

We can only cum 2 G & place cares, burdens upon Him
promising nothing, just Blieve thru Xp G hear & ans

"A Tarnished Hero!"

Text: Judges 11:30,

"And Jephthah made a vow to the Lord, and said, 'If thou wilt give the Ammonites into my hand, then whoever comes forth from the doors of my house to meet me, when I return victorious from the Ammonites, shall be the Lord's and I will offer him up for a burnt offering.'"

Scripture: Hebrews 11:29-30

(Illustration of Black Prince)

For centuries a statue of the Black Prince has stood in Canterbury Cathedral in England. It had stood with a protective coating of enamel on it, and had become blackened with dirt and grime, and appropriately kept the memory of the 14th century Edward Prince of Wales, who had fought heroically in the wars with France, and had died before he could assume the throne. ~~But then recently someone decided that the statue needed to be cleaned up and the outer grime as well as the protective coating were removed.~~ He was called the Black Prince because he wore black armor. Recently someone decided to clean the statue and in the process not only the outer grime and dirt was removed, but the protective coating as well. Much to everyone's surprise, the statue turned out to be made of gold. Instead of the Black Prince standing there in dull black, he now shone forth as the golden warrior which he rightfully was.

I think this is a good example of what the author of the book of Hebrews is telling about each of the heroes of Israel. He names them specifically in the beginning of the chapter, and then towards the end he begins to lump them all together, and so they do not appear to have a personal identity. He points these heroes out in the 32nd verse, and one name in particular stands out, at least to me. That is the name of Jephthah. The story of Jephthah is to be found in the 11th and 12th chapters of the book of Judges. This week we will be speaking of the events in the 11th chapter and next week we will cover the events in the 12th chapter.

Perhaps the reason why I can find a Biblical hero such as Jephthah intriguing is the fact that he assumed the role of the underdog, and yet he was able to shine as a champion.

Jephthah was the son of Gilead, but his mother is only identified as a prostitute and so he was an illegitimate child. Gilead had two other sons to his wife, and when these sons were able to take control of family matters they threw Jephthah out, telling him that no illegitimate son and brother was going to have an inheritance of Gilead. So Jephthah went to live in an adjacent territory identified as Tob. Jephthah was soon surrounded by worthless fellows and became ~~sort of~~ ^{AN OUTLAW & PEAKAM} the Robin Hood of those days. Except that most of their escapades were for the furthering of themselves and not to help the poor.

The Ammonites began to make war against Israel around this time, and the elders of the territory identified as Gilead went to Jephthah to persuade him to become their leader. ^{EXPLAIN GILEAD AS MAN & TERRITORY.} Jephthah reminds them that they once hated him, and drove him from his father's house. He asks them, "Why have you come to me now when you are in trouble?" He is merely asking what anyone asks when he is first hated and scorned, and is then asked to do a responsible job when the other party is in dire need.

The elders assure him that he is to be their leader, and will be respected and trusted as ~~he should~~ they would trust and respect any other leader. The truth of the matter was that there was no other person capable of leading them against the Ammonites. So Jephthah promises to be their leader, and they take an oath before God that they will do as he says.

First Jephthah tries to settle the local dispute by peaceful means and sends messengers to the king of the Ammonites. The king sends back word to Jephthah that the Israelites are trespassing on his land. But Jephthah replies that each time the Israelites moved through a certain territory, they requested permission to do so, and more often than not they were refused, and so in order to keep peace, they went by a roundabout route. But the king of the AMMONITES would not heed Jephthah and insisted on war. So Jephthah moves with his troops and we are told the Spirit of the Lord came upon him. It is at this point that Jephthah makes a vow to God that the first person to come out from his house to greet him on his return, will be sacrificed to God.

Jephthah defeats the Ammonites, with a great slaughter, and their power is reduced to nothing. So Jephthah returns home, and his daughter, his only child comes running to greet him playing the timbrel and dancing for joy. But when Jephthah sees her, he is sad, because of his vow. He tells her of his vow, and how he cannot take it back. So the daughter explains that what he said, that he must do. But she requests that she be permitted to go into the mountains for a two month period to mourn and lament that she is still a virgin. And so she and her companions go off for this period, and we read that after this time she returns and he did to her according to his vow. ~~XXXXXXXXXX~~

From this story we some things about this man Jephthah. He is identified in Hebrews as a hero, and he is that. But from the actual account about him we see that he is not only a hero in the true sense of the word, but he actually shows up as "A Tarnished Hero."

His life started out in illegitimacy. He had a father who was identifiable, but his mother is only spoken of as a prostitute. Therefore he was tarnished from birth. He was rejected and shunned by those who should have loved him instead. (Illustration of Neglect of Children: "Little Joe.")

So people are no different today than they were several thousand years ago. We still look and judge by height, and weight, and looks. We never see the real Miss America selected each year as the cream of our American Womanhood. We never see the real All-American hero because we are so entranced by the outward glamor and glitter, and we neglect to look in the right direction for the hero and heroine. But God has a way of taking the "Tarnished" person, and turning that individual into a shining example for all the world to see.

But we also see in this story that Jephthah was responsible for making himself "A Tarnished Hero." He was not content to be selected by God to perform a monumental task for God's people and let God do the leading. He had to try to secure God's favor by the making of a foolish promise. And isn't this the way many people still do today? How many times have you heard someone remark that he or she promised God that if He brought something to pass in their life they would ~~xxxxxxx~~ go to church every Sunday for a year, or they would give a large sum of money to charity or to the church? This is bargaining with God and is so unnecessary. We have a lot of this going on in our nation in our judicial system. We call it plea bargaining. What it amounts to is for a person suspected or even convicted of a certain crime, pleading guilty to a lesser charge. The object of this is to gain favor with the court and so to get either a lighter or a suspended sentence.

But this type of reasoning or thinking can only cause problems. We have seen the problems that have been caused in our judicial system and how it appears to have broken down in favor of the criminal. In the life of Jephthah it

caused a problem that brought him heartache. His promise was ~~that he would sacrifice the first person who met him~~ Text: Judges 11:30,31.

And when he ~~was~~ returned victorious and his ~~son~~ only child met him, he could do nothing else but reluctantly follow ~~him~~ through on what he had promised. There are times when God may make a person eat his words, if a person is not careful, and this was one of those times.

From this incident there are actually two schools of thought. The first one is that Jephthah did literally offer his daughter as a sacrifice to God upon an altar, since in this area human sacrifice was common. The second school of thought is that she was offered to God and became the beginning of a group of girls pledged to a lifetime of virginity, and to serving the Lord in some capacity in His House. This is the more likely result of Jephthah's vow.

If we recall the story of Abraham and how he was ready to sacrifice his son Isaac we remember that God did not permit this to take place. Therefore, it is to be remembered that God did not want human sacrifice from His people and that Jephthah was merely promising to set his daughter aside and apart ~~from~~ for the Lord. This is not to say that it wasn't for both he and his daughter a very difficult ~~choice~~ thing to do. It meant for Jephthah the loss of his daughter, and it meant for the daughter, the sacrifice of a husband, a family and all of the other things girls her age had and desired.

For Jephthah this was ~~a foolish~~ very unnecessary thing to do. It took from him the true shine of a complete hero of God, and made him "A Tarnished Hero" instead. He had been to the depths, and had been selected to lead his people from possible defeat to victory. All he needed to do was to lead and do the job. If he succeeded the only thing he had to gain was public acclaim as a mighty warrior. If he failed he would have remained on the very plain that people had placed him. So it was not only unnecessary for Jephthah to make this vow but it is something that God does want nor require from His servants. All that God desires is a complete faith and trust in Him to do what He has promised to do. A good example of this is to be found in the illustration of something that happened in our nation about thirty some years ago. (Illustration of when

God put our the fire).

This is a remarkable answer to be sure, but just as surely as God answered the fervent prayers of this family, so will He answer our prayers, and He would have answered Jephthah without his making dire promises.

Paul came to the Lord on three different times and asked God for help with his problem which he identified as "A thorn in the flesh." And he said the answer God gave, was, "My ~~strength~~ grace is sufficient for you, for my power is made perfect in weakness." This is the answer to anyone who would be a true hero instead of "A Tranished Hero." Just come to God in the name of the

Saviour Jesus Christ, and just as the hymn writer has said, "Just As I am Without One Plea." We ~~can do nothing apart from Christ~~ can only come to God and place our cares and our burdens upon Him, promising nothing, just believing that through Christ, God hears and answers our needs.

ST. PAUL'S UNITED CHURCH OF CHRIST
SEVENTH SUNDAY IN EASTERTIDE May 11, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
ELLEN MASTER, DAN BOSKO - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "WHERE'ER YOU WALK" HANDEL
"SERENADE" SCHUBERT

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 452 "WE WOULD BE BUILDING"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O CHRIST WHO HAS CALLED US IN LOVE TO BE ONE WITH EACH OTHER AND WITH GOD, FORGIVE US WHEN WE HAVE NOT BEEN TRUE TO YOUR CALL; WHEN OUR FAMILIES HAVE NOT BEEN ONE IN CHRIST DIRECTING US TO CHRISTIAN GROWTH THROUGH A CHURCH UNITED IN YOUR NAME; WHEN WE HAVE NOT ATTEMPTED TO LEARN YOUR WILL FOR US; WHEN WE HAVE FAILED TO UNDERSTAND OUR COMMUNITY AND ITS NEEDS FOR HEALTHY GROWTH. BE MERCIFUL AND UNDERSTANDING, GRANTING US FORGIVENESS AND THE WILL AND DESIRE TO GROW IN CHRISTIAN UNITY. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: ROMANS 7: 15-25

HYMN OF THE MONTH No. 178 "BLESSING AND HONOR AND GLORY"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "BLEST BE THE TIE THAT BINDS" ARR. WILSON

ANTHEM: "THOU, WHO ONCE ON MOTHER'S KNEE" VALLEAU
(JUNIOR CHOIR)

SERMON: "SOUND YOUR G!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 285 "AWAKE, MY SOUL"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "COUNTER-THEME ON DOXOLOGY" WILSON

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. CARL F. MILLER IN LOVING MEMORY OF HER "HUSBAND".

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.

DEACON AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT

THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. PAULINE FENCIL,

MRS. CARL HOLLEFREUND AND SUE HOLLEFREUND.

THE ATTENDANCE LAST SUNDAY WAS 207

> WED. - 6:00 - MOTHER AND DAUGHTER TUREEN DINNER -
(SEE NOTICE IN NEWSLETTER) EVERY LADY IN THE CHURCH
IS INVITED.

> THURS. - 6:30 - BUTLER AREA LAYMEN'S DINNER - ST.
PETER'S CHURCH IN ZELIENOPLE - WIVES ARE INVITED.
SEE J. WALTER HARMON, BOB TAIT AND BILL PFLUGH FOR
TICKETS.

> NEXT SUNDAY IS HOLY COMMUNION (PEWS) - NEW MEMBERS
WILL BE RECEIVED AT THIS TIME.

> MAY 19-23 - REV. JAMES KEOUGH WILL BE HERE EACH
EVENING AT 7:30 - (SEE NEWSLETTER FOR SPECIAL ARTICLE.)

THE SPECIAL OFFERING ENCLOSED ENVELOPES WITH THE
NEWSLETTER WILL BE GIVEN TO GREENVILLE HOME TO HELP
DEFRAY EXPENSES. IT CAN BE DROPPED IN ANY SUNDAY
THIS MONTH. EXTRA ONES IN THE NARTHEX - IF YOU FORGOT.

> JUNE 16-21 - VACATION BIBLE SCHOOL - PLEASE LEAVE US
KNOW IF YOU PLAN TO ATTEND - SO MATERIAL MAY BE
PURCHASED.

HOSPITALIZED: MR. CHESTER STAUFFER

THERE IS A DIRE NEED IN OUR COUNTY FOR FOSTER PARENTS.

IF THERE IS ANY MEMBER OF THE CHURCH OR INTERESTED

PARTIES WHO FEEL THEY MAY BE ABLE TO HELP IN ANY WAY.

THEY NEED SHELTER CARE HOMES - TEMPORARILY; FOSTER

HOMES - (12-18) ON RELATIVELY LONG TERM BASIS.

CHECK WITH THE OFFICE IF YOU ARE INTERESTED.

MRS. PFLUGH WANTS THANK CARDS! PRAISES ETC.
WELCOME VISITORS SIGN CARD WELCOME NEW MEMBERS
JOHN WOGAN

"Sound Your G!"

Text: Romans 7:19-20

"For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells in me."

Scripture: Romans 7:15-25

Mother's Day story

Scrip AM famil argu man strug sinc creation,

Story Rev & candy, this P say (TEXT)

Prob all try do bt thing end up do wrong make mess

"Seems try do rt, end up be loser"

P wrestl, strug with this/intents thots go awry

St. Bern Clairvaux-Hell paved good intentions"

Experience new day good intents/end day in bed

look bak bad day, no do half good wanted 2 do

This dilemma P, & he percep, sensitive person

He knew strug all face/& this way since creation

(EXEGETE OF 12th chap Judges & Jephthah)

We C old prob jeal & hatred/2 tribes shud B knit

& weld 2gether/insted xpend energy fite ea other

Ephs felt cheated/this inten jeal brot compl sep tribes later

real enemy lurk inner circle/4 Jeph enemy not

Ammons, but Ephites/ W/frends like this who need ex

This P pt out Roms/enem in me & it sin & do opp shud

I know wat shud do yet do opp & sin/this P say

Commerc Pennzoil = Sound your Z

must lern Sound G = God/call upon G in temps of Dev

This dilem of humanity/Bcause 4get G& most impos

soul G wen necess & find self very sim 2 Ephs

Ephs unab say Shibboleth var reasons & we harden by

sin & sinful life that cannot pronounce G

with pass time eas & eas 2 slip in2 do sin thing

(ILLUSTRATION BOY ASK FATHER ABOUT B GOOD)

This wat P prech membs Rom ch/tell them sinful as

any1 else & shud tak hart lk 2 G 4 streng & help

(Illustration Cal Coolidge & sin)

any1 ask wat serm bout say sin/& I agin it,

agin it in world, nation, state, But, congreg, indiv, me

(Illustration overzealous preacher)

need mor men lik this 2day/men stanup tell congs

all sinners & need sav Gr Al G/that good want do

unab do & ev no want do is wat do

Need mor prech who expl congs hope4 sin within

that G has plan thru it all

Last wk ballplay scor 1 mill run & honor 4 it

(Illustration Gi Chase Manhattan Bank)

This glor mess can B relat 2 all sins every where
Price pd 4 sin 1nce & 4 all
It now poss Snd UR G
G 4 God,
G 4 Giver Son 4 us
G 4 Grace which word 4 action taken by G

Signers, "Sound Your G" & let ring in your ears &
swell in your voices each & everyday of your lives.
& know 4 cert G knows & understands your prob,
4 He did sumthing bout it in life,ministry,deth,
resurrection of Js Xp

"SOUND YOUR G" & REJOICE IN THE LOVE OF GOD.

"Sound Your G!"

Mother's day story
Scripture & Paul
Pastor & candy/comes out wrong as P said
Bernard of Clairveau
Story Jephthah, Gils & Ephs
My within & enemy SIN
Pennzoil, Sound G for God
Illustration little boy
easier to besinful & harder to come to God
Calvin Coolidge, sin & pastor against it
Overzealous preacher
Need more like this
Through it all God has a plan
1 millionth run, Chase Manhattan Bank
This God did, paid in full
Snd G for God, Giver & gift
Snd G for Grace, word for this & Js Xp life minis.
Sound Your G let ring swell each everyday your live
Snd Your G & rejoice in the love of God

"Sound Your G!"

Text: Romans 7:19-20

"For I do not do the good I want, but the evil I do not want is what I do. If I do ~~not~~ what I do not want, it is no longer I that do it, but sin which dwells in me."

Scripture: Romans 7:15-25

Mother's Day Story: A long suffering Congregationalist gave his church a loud speaker system. The plaque put on said it was in memory of his late wife. In our scripture this morning we heard and read of the old familiar argument

that man has struggled with since the creation. This involves the inner conflict that each person must deal with throughout all of life.

(Illustration or story here) "Dear Pastor," read the note accompanying a box of candy left on his desk in his study. "Remembering that you are fat and cannot eat sweets, I am sending this candy to your wife, and nuts to you."

Paul was looking at himself and questioning why it was that he wanted to do the right thing and always he ended up doing the wrong thing. I suppose all of us at one time or another have tried to do something fine and decent and good for someone and had the thing blow up in our faces making us remark, "It seems when you try to do something good for someone you end up being the ~~loser~~." Paul was wrestling ~~with~~ very strenuously with these thoughts and feelings and emotions. He knew that we are filled with good desires and the right ideas of what we should do. He knew that we all have very good intentions. But that somewhere along the line our good thoughts and intentions seem to go awry. Someone once remarked? "The road to hell is paved with good intentions. And we can see why if we just gauge this remark by our own lives.

Probably you have experienced in your life the joy of awaking to a new day and jumping out of bed filled with making this one day that will really count. And then at the end of the day retiring to bed and lying there in the dark thinking over the events of the day, and feeling a great sadness or disappointment that you were unable to do half of the good things you had planned on doing. Well, this is the dilemma that Paul found himself faced with. Paul for all of his intelligence and wisdom, must have been a very perceptive and sensitive person. He always seemed to come up with the emotions and feelings that so many of his people were wrestling and fighting against.

But the wrestling between knowing what is right and then actually doing the thing that is wrong was not confined to Paul's day and age, nor to ours, but has been a part of mans portion since the beginning of the world.

The man we spoke of last week, Jephthah, experienced this in his role as a Judge of Israel. In the 12th chapter of Judges we encounter the story of what ~~ix~~ transpired following the victory of the Israelites over the Ammonites. We read that the Ephraimites came to Jephthah and questioned him as to why he did ask them to go with him to fight the Ammonites. Jephthah replied that he had asked the Ephraimites to go to battle with him but they did not respond and so he took the task upon himself and the Gileadites.

So Jephthah became angry at the charges leveled against himself and the Gileadites and he mobilized his army once again to fight against the Ephraimites. He captured the fords of the Jordan river behind the Ephraimites and stationed guards at these positions. Whenever a fugitive from the Ephraimites tried to slip across the Jordan and join the Gileadites he was stopped and asked if he was ~~xxGileadite~~ an Ephraimite. If the man replied that he wasn't, he was asked to say the word "Shibboleth!" The word Shibboleth meant "an ear of corn," or "a stream." The meaning in this instance was probably "a stream." The real purpose of asking for this password was that the Ephraimites had difficulty in ~~pron~~ pronouncing words with an SH in them. We are told that even to this day, people who live in the area around ~~Shechem~~ Shechem pronounce the word for SUN, SEHS, instead of Shemsh. Immediately when one of these people said Sibboleth he gave himself away, and he was executed. We are told that many thousands of them were killed in this inter-tribal conflict.

In this incident between the Gileadites and Ephraimites, we see that there was the old familiar problem of jealousy and hatred. These two tribes who could have been knitted and joined together in a common cause fighting the enemies without, were instead expending their time and energy fighting each other. The Ephraimites were afraid that perhaps the Gileadites had gotten some spoils that perhaps belonged to them. They felt that perhaps they were

not getting something ~~that~~ which was rightfully theirs. This story is actually the beginning of the division between the tribes of Israel that later made up the Northern and the Southern kingdoms. The intense jealousy shown here by the Ephraimites later brought on a complete separation of the tribes. But we also see in this incident that many times the real enemy is lurking within the inner circle of the group. The real enemy of ~~the~~ Jephthah and his army of Gileadites was not the Ammonites against whom they fought so vigorously. The real enemy was within their circle of friends, and in particular the Ephraimites. The old saying is, "With friends like this who needs enemies," and the Gileadites probably felt this way about their neighboring tribe of Ephraimites.

This in essence is what Paul was actually trying to say to the Romans. He was pointing out that the enemy was not lurking out there somewhere in the darkness, but that the enemy was lurking right here inside of me. It is sin in its biggest and ugliest form that creeps out from within the individual. It is sin that ~~comes~~ comes to the surface and rears its ugly head, just when I should be doing something right, I do something wrong. It is always when I know much better what I should do, that I do the opposite and sin. This is what Paul was relating to these people.

I am sure that most of you have seen or heard the commercial for Pennzoil motor oil. The punch line in the ad is that when we ask for oil we ~~don't~~ are to sound our Z. Well, this is much like what happens when we are involved in situations where we know what to do, but we do the reverse and fall victims to sin. It is at this point that we must learn to sound our G. G, naturally standing for God. To call upon God when we feel the temptation, and know that we will succumb to the wiles of the devil.

But again we are faced with a dilemma that is unique to our humanity. It is because we are so prone to forget our God, that it becomes almost impossible to sound our G when necessary, and we find ourselves faced with a situation very similar to that of the Ephraimites. These people were unable to pronounce the word Shibboleth because of various reasons, and we are so hardened

by sin and the sinful life that we cannot pronounce God. So with the passing of time it becomes easier and easier to slip into doing the sinful thing, instead of doing the right thing.

(Illustration of boy asking father about being good)

This is what Paul was preaching to these members of the Roman church. He was telling them he was as sinful as anyone else, and they should take heart and look to God for their strength and help.

(Illustration of Calvin Coolidge & going to church without wife.)

Well if any of you go home this morning and someone asks you what the preacher's sermon was about, tell them it was about sin. And if they ask what he had to say about it, you tell them he said he was against it. That he is against it in the world. He is against it in the nation. He is against it in the state. He is against it in Butler. He ~~xxx~~ is against it in the congregation. He is against it in the individual, and most of all he is against it in himself.

(Illustration of preacher & being overzealous.)

We need more men like this today. Men who will stand up and tell their congregations that all of them are sinners, and in need of the saving Grace of Almighty God. That the good they want to do, they are unable to do, and the evil they do not want to do is what they do. We need more preachers who will explain to their congregations that there is hope for this sin within. That through it all God had and has a plan.

This past week a baseball player scored the 1 millionth run in Major League Baseball and was honored for it. A young man had this happen to him when he stepped inside the Chase Manhattan Bank.

(Illustration of GI & Chase Bank)

This is the glorious message that can be related to all sinners everywhere.

The price has been paid for sin once and ~~for~~ for all. It is now possible to "Sound Your G." "G" for God, "G" for the Giver of His Son for us. "G" for Grace which is the word for this action taken by God. Sinners, "Sound Your G," and let it ring and swell in your voices each and every day of your lives.

God showed us this problem in the lives of the Gileadites and the Ephraimites.
God spoke through Paul and let him show us the problem as it was in his life.
And we know that we have the problem as well.

And know for certain that God knows and understands your problem for He did something about it in the life, the ministry, the death and the resurrection of Jesus C^hrist. "Sound Your G" and rejoice in the love of God.

In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your old men shall dream dreams, and your young men shall see visions.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
PENTECOST (WHITSUNDAY) May 18, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
SHARI MCBRIDE, BILL WATTERSON - ACOLYTES

ORDER FOR HOLY COMMUNION - 11:00 A.M.
PRELUDE MUSIC: SELECTIONS - GOTHIC SUITE No. 25 BOELLMANN
"HOLY SPIRIT, LEAD US" FRICK
*PROCESSIONAL HYMN No. 193 "SPIRIT OF GOD, DESCEND UPON MY HEART"

*ASCRIPTION - CHORAL AMEN
*THE ALTERNATE ORDER OF HOLY COMMUNION PAGE 32
(CONFESSION ETC. THROUGH THE AGNUS DEI PAGE 34)
SCRIPTURE JOHN 14: 15-25
HYMN OF THE MONTH No. 178 "BLESSING AND HONOR"
*APOSTLES CREED
*GLORIA PATRI
OFFERING
OFFERTORY "QUIET PRAYER" BELL
RECEPTION OF NEW MEMBERS
ANTHEM: "FAIREST LORD JESUS" - ARR. RASLEY -
SOPRANO OBLIGATO - VON MALONEY; SAXOPHONE OBLIGATO -
ROL THOMPSON

SERMON: "CANDLE POWER!"
SERMON PRAYER AND LORD'S PRAYER
COMMUNION HYMN No. 204 "BREAK THOU THE BREAD OF LIFE"
THE COMMUNION: PLEASE RETAIN ELEMENTS UNTIL ALL ARE SERVED.

*PRAYER OF THANKSGIVING
*HYMN OF THANKSGIVING No. 188 "HOLY SPIRIT, TRUTH DIVINE"
*BENEDICTION

*THREEFOLD AMEN
*POSTLUDE "THE SAINTS VICTORIOUS" BLAKE
- - - - - *CONGREGATION STANDING - - - - -
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
DONN E. MILLER IN MEMORY OF HIS "MOTHER" - DOROTHY K.
MILLER.

DEACON AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

SERVING AS USHERS TODAY AND ALSO SERVING COMMUNION:
DAVE CURTIS, BOB BASEHORE, PAUL PFABE, ALLEN
BOTACCHI AND JOAN MASTER.

NURSERY WILL BE PROVIDED TODAY BY: MRS. BONNIE VENSEL,
LORI SHEARER, AND LAUREL STAUFFER.

THE ATTENDANCE LAST SUNDAY WAS 225.
HOSPITALIZED: MR. RALPH BONNETT - BCMH.

TODAY - MEETING OF THE LAKE ERIE ASSOCIATION AT
MEADVILLE. REV. & MRS. LINK, MRS. LOIS WOGAN, MRS.
ANN WILLIAMS AND LIZ ARMSTRONG WILL ATTEND.
ALL THIS COMING WEEK - 19-23 - 7:30 P.M. THE REV.
JAMES KEOUGH WILL BE HERE. THEME "KEYS TO BETTER
LIVING".

MONDAY - THERE WILL BE NO FIDELITY BIBLE CLASS MEETING
BECAUSE OF THE SPECIAL SERVICES.

WED. - 9:30 A.M. - BOARD MEETING OF WOMEN'S FELLOWSHIP.
THURS. - 10:30 A.M. - MARY MARTHA CIR. WILL MEET HERE.
DON'T FORGET - FIRST SUNDAY IN JUNE - CHURCH SCHOOL
AT 9:00 AND MORNING WORSHIP AT 10:00.

REV. GRANVILLE COOPER WILL BE HERE WITH US NEXT SUNDAY.
VACATION BIBLE SCHOOL MATERIAL IS BEING ORDERED, IF
YOU HAVE NOT SIGNED UP - PLEASE DO SO - WE HAVE TWO
NEW WORKERS - SHERRY MCCLIMANS AND SUE HOLLEFREUND.
REV. AND MRS. LINK ARE ALSO GOING TO TEACH. IF YOU
ARE INTERESTED IN HELPING, PLEASE LEAVE US KNOW.
THIS INFORMATION IS IN ADDITION TO THOSE MENTIONED IN
THE NEWSLETTER.

THOSE COMING INTO THE CHURCH TODAY:

BY LETTER OF TRANSFER: MRS. WILLIAM SHEPPECK (LINDA)
BY PROFESSION OF FAITH: MR. & MRS. KENNETH BOWSER,
GAYE BOWSER, MRS. JAMES SHEPPECK (CATHY),
MRS. ALICE KUMMER, MR. HAROLD KENNEDY. WE ARE INDEED
HAPPY TO HAVE THEM IN OUR FELLOWSHIP AND AS NEW
MEMBERS OF ST. PAUL'S.

BAPTISM WILL BE HELD ON THE 15TH OF JUNE FOR THOSE
WANTING BABIES BAPTIZED.

THERE ARE NEW BOOKLETS ON CAMP LIVING WATERS - DATES
AVAILABLE FOR CERTAIN GROUPS. REGISTRATION FORMS
AVAILABLE IN THE OFFICE.

WE WELCOME ALL THOSE VISITING WITH US TODAY AND WE
ASK THAT YOU SIGN THE GUEST BOOK IN THE NARTHEX.

VOTE TUES. DICK PATTERSON

YOUTH CHAIR PRACTICE, BUT YOUTH FED 7:00

"Candle Power!"

Text: Acts 1:8, "But ye shall receive power, after the Holy Spirit is come upon you."

Scripture: John 14:15-26

Candle illustration: candlite serv & multiply lites Birthdays; 1 fat 1

1942 candles Approx & quite lot Cand. Power

Scrip 14 Jn Js tell come event, Acts 1 & Text in 14 Jn comforter/blanket jest, but wat H Sp is Greek is PARACLETOS =sum1 call in, sum1 call 2 help

Other vers Advocate, Counselor

Pentecost story

many peop lk 4 H Sp this way & think he no come

But accept Xp & H Sp liv hart person

"H Sp either dormant or vital & alive that person Js say, "Let lite shine B4 men that they may see good works & glorify Father which is in heaven."

He say, Bcum candl 4 G/let life which our lite, shine 4th lite way 4 others follow

we shud stand out darkness like candl pitch black HOW DUZ YOUR LITE SHINE THIS BIRTHDAY CHURCH?

CAN YOUR LIFE B ADDED BIRTH CAKE & GIV 4TH JUST THAT MUCH MORE IN CANDLE POWER?

If Blong 2 Xp body dwell place H SP of G

This fact & few understand, but wen realiz so it comfort thot, but also incumb pon us 2 striv 4 pers holy

Must know 3rd pers trinity reside this Temp, P say

This mak body valuable, sacred, Blong 2 G

N take this litely, flippantly, it mak diff how trees bodies, where go & wat do.

We no present filthy house for state dignitary or pres USA

Why persist present filthy house 2 G 2 dwell in?

Need get busy start spring Clean 2 increse Can Pow
1 Side element pers hav H Sp dwell with in is gnaw hunger/spiritula hunger & H Sp G striv mak gro mature
Lat Dr. DeHaan fndr Radio Bib Class wrote on subj,
(Quote about Spirit Filling)

Just few moms join 2geth partak Lrd'S Sup.

Wat better time than this AM 2 cum 2 Him & seek the complete cleans which can cum thru this Sacrament

Quietly during sing Comm Hym U may want confess your private sins & secret faults 2 G

Perhaps during dist elem U can seek cleans

But at sum pt in next few moms cum 2 G in own words, in own way, & seek the glow that cums from Candle Power of G. God's Holy Spirit.

"Candle Power!"

Text: Acts 1:8a, "But ye shall receive power, after the Holy Spirit is come upon you."

Scripture: John 14:15-26

(With lit candle), when we look at a single candle burning ~~such as this one~~ in the daylight, such as this one, we do not notice that it has any power at all. But if we were to come to this sanctuary when darkness has fallen, and were to light this candle, we would see that it had a great deal of power. Those of you who have worshiped here during a candlelight service can recall the amount of light given forth by each individual candle burning in the darkness of this sanctuary when the electric lights have been extinguished. When we have a birthday, many times we light a candle for each year, unless you are beginning to have too many, and then your family sticks one big fat one on the cake to ~~signify~~ symbolize all of the years burning in that one candle. If we were to signify the birthday of the Christian Church we would need about 1775 candles going back to the birth of Jesus when the actual church began. But if we were to try to become technical we would deduct about ~~33~~ 33 years from this and have 1942 candles. But in any event we see that it is quite a few candles and worthy of giving off quite a bit of power. Our scripture for this morning is ~~the~~ a portion of the very old and very familiar 14th chapter of John which I always use in a funeral service. Jesus is telling His followers of a coming event in their lives that was to be something they long would remember. In the 1st chapter of Acts in the 8th verse Jesus is talking to his disciples just prior to His ascension, and He tells them, "Ye shall receive power, after the Holy Spirit is come upon you." He is telling them what was going to take place and probably as in so many other instances, they did not comprehend or understand just what He was saying. We read in the 14th chapter of John that Jesus mentions a "Comforter," that is going to come to them. Someone jokingly said that this meant God was going to send a blanket. Well, this may be said in jest, but actually this is partially what the Holy Spirit is. The Greek word for this is PARACLETOS, and it means

"someone who is called in," or, "someone called in to help." Other versions interpret this word as, "Counselor," or, "Advocate." Now all of these meanings imply someone who will direct us, or lead us, and even comfort us in our needs. We all know the story about Pentecost I am sure, how after Jesus had ascended, the Holy Spirit came upon the disciples and they were able to speak in tongues, or in other languages, and were able to witness to others who were aliens to them, and to heal and bring to Christ in a new and more powerful way. This was the first and dramatic revelation of the Holy Spirit that many people continue to look for to this day. Now I am not saying that the Holy Spirit cannot come again in this dramatic way, but what I am saying is that some people have the mistaken notion that the Holy Spirit is not to be had in any other way. And this is wrong. When a person accepts Christ, the Holy Spirit comes and lives in the heart and the life of that person. But the Holy Spirit is either an active and growing element in that believer, or the Holy Spirit is more or less dormant, depending upon the individual.

Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He was saying that we were to become a "Candle Power" for God. That our light, which is our life, was to shine forth and light the way for others to follow. That by the very existence that is ours to live, we should be standing out like a candle on a dark night, illuminating the way for those outside the fold. How does your light shine on this birthday of the Church? Can your life be added to the birthday cake and give forth just that much more ~~Candle Power?~~ in the way of "Candle Power?"

If you belong to Christ, your body is the dwelling place of the Spirit of God. This is a fact and something that many people do not understand. But when we realize that this is so, it is not only a comforting thought, but it is incumbent upon us to strive for personal holiness. We must know that dwelling and residing in this body, this temple as Paul calls it, is the 3rd person of the Trinity. And when we know this we come to the realization that this earthly house we share with a Divine tenant is valuable, sacred, and belongs to God. It is not something we take lightly or pass off flippantly, for it makes a

difference how we treat our bodies, where we go, and what we do. We certainly would not present a filthy dirty house if we were to be visited by a state dignitary, or the president of the United States. Why then do we persist in presenting a filthy house for God to dwell inside of us. We need to get busy and start spring cleaning to increase our "Candle Power."

One of the side elements of a person who has the Holy Spirit dwelling within him is to have a hunger that keeps gnawing away within, and which seeks to be satisfied. It is much like a physical hunger except it is on the spiritual plane. This is the Holy Spirit of God striving to make you grow and mature. The late Dr. Dehaan the founder of the Radio Bible Class wrote on this subject. He said, (Illustration from Dr. DeHaan about Spirit filling).

Is there a hunger in your heart for a deeper life, a greater joy, a closer walk with God? Or, to put it simply, do you desire the fulness of the Holy Spirit? You can have it whenever you meet the conditions of self-examination, honest confession of every known sin, and complete yielding ~~of~~ to God's will. You need not tarry at the altar, "pray through" or go through emotional or physical contortions. If you will make room for Him, He will rush right in. Examine your heart. Confess to the Lord everything ~~that~~ you know that is wrong or doubtful. Surrender to Him and trust Him to keep you. You know what needs to be confessed. Is it some sin, some habit, some secret practice? Is it pride or jealousy or covetousness? Is it gossip, an unforgiving spirit, or the sin of criticizing or judging others? Listen, right where you are, tell the Lord about it. Confess that sin to Him. Tell Him you want victory and you are ~~willing to deliver Him to deliver you from that practice~~ trusting Him to deliver you from that which you know is displeasing to God. Accept His forgiveness and cleansing, and you will experience a filling with the Holy Spirit. This is your great need. Call it "Baptism," call it "second blessing," call it anything you please, but first get it, and then recognize it as the filling of the spirit of God. Then if you feel like singing, sing; if you feel like shouting, shout; but be sure you do it only by the prompting of the Holy Spirit.

In just a few moments we are going to join together in partaking of the Lord's Supper. What better time than this morning, today, to come to Him and seek the complete cleansing which can come to us through this Sacrament. Quietly during the singing of the Communion Hymn you may want to confess your private sins and secret faults to God. Perhaps during the distribution of the Elements, you can seek His cleansing. But at some point in the next few moments come to God in your own words, in your own way, and seek the glow that comes from the "Candle Power" of God. God's Holy Spirit.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 SECOND SUNDAY AFTER PENTECOST JUNE 1, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 PAM FRY, RANDY DELLEN - ACOLYTES

ORDER OF WORSHIP 10:00 A.M.

PRELUDE MUSIC: "MEDITATION" Young
 "CANTABILE" Guilment

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 380 "O ZION, HASTE"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O LORD OUR GOD, GREAT, ETERNAL,
 WONDERFUL IN GLORY, WHO KEEPEST COVENANT AND PROMISE
 FOR THOSE THAT LOVE THEE WITH THEIR WHOLE HEART, WHO
 ART THE LIFE OF ALL, THE HELP OF THOSE THAT FLEE UNTO
 THEE, THE HOPE OF THOSE WHO CRY UNTO THEE, CLEANSE US
 FROM OUR SINS, AND FROM EVERY THOUGHT DISPLEASING TO
 THY GOODNESS. CLEANSE OUR SOULS AND BODIES, OUR
 HEARTS AND CONSCIENCES, THAT WITH A PURE HEART AND A
 CLEAR MIND, WITH PERFECT LOVE AND CALM HOPE, WE MAY
 VENTURE CONFIDENTLY AND FEARLESSLY TO PRAY UNTO THEE. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: Acts 1:1-14

HYMN OF THE MONTH No. 195 "THE SUN IS ON THE LAND AND SEA"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERTORY

OFFERTORY: "ALBUM LEAF" AULIN
 ANTHEM: "TWAS GOD" - WORDS AND MUSIC MRS. W. W. PFABE

-MUSICAL ARRANGEMENT BY MARILYN STEPHENSON

SERMON: "THE CAT'S OUT"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 467 "I LOVE TO TELL THE STORY"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "HYMN TO THE TRINITY" SCOTT-DEVIN

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. ANN WILLIAMS IN MEMORY OF "HUSBAND" - WOODY.

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR.

DEACONESS MRS. JOAN MASTER AND DARYLL MASTER WILL BE

AT THE DOOR TODAY REPRESENTING COUNCIL. WELCOME 111

THE ATTENDANCE LAST SUNDAY WAS 170. VISITORS

NURSERY WILL BE PROVIDED TODAY BY ART AND BETTY CARNEY

AND ELLEN MASTER.

BAPTISM WILL BE HELD ON JUNE 15 DURING THE MORNING

WORSHIP SERVICE. SERVICE AT SUNTUNE MON. JUNE

> VACATION BIBLE SCHOOL WILL BE JUNE 16 THRU 20. NEW 25

HELPERS SIGNED UP: JUDY FERREE, STEVE SMITH AND 100

ROBBIE VINROE. (SPECIAL MEETING DURING CHURCH SCHOOL

TODAY IN THE OFFICE.)

> OUR CONGRATULATIONS TO ALL THOSE GRADUATING FROM HIGH

SCHOOL AND COLLEGE. THOSE GRADUATING FROM HIGH SCHOOL

ARE: LIZ ARMSTRONG, RANDY DAVIS, CATHY FERREE,

DEBBIE JOHNSTON, SUSAN RENDEL, GLENN ROBINSON AND

DAVID STEFFLER.

FROM COLLEGE: STEVE VARGO FROM SLIPPERY ROCK COLLEGE

IN JANUARY 1975 AND JOHN VENSEL FROM PENN STATE

UNIVERSITY.

> JUNE 22 - CHURCH FAMILY PICNIC AT BUTLER MEMORIAL

PARK (SUNDAY) - LARGE SHELTER (ROTARY SHELTER).

FLOWER CHART - THE FLOWER CHART IS BE CIRCULATED TODAY.

IF YOU WANT A PARTICULAR SUNDAY - PLEASE SIGN UP NOW.

IN ADDITION TO JULY THRU DEC., THE LAST SUNDAY IN

JUNE IS AVAILABLE - PLEASE LET BEA KNOW IF YOU WOULD

LIKE THIS SUNDAY. COOKIES FOR V.B.S.

> THURSDAY - 7:00 - BIBLE STUDY - UNDERCROFT EACH WEEK.

MR. RALPH BONNETT WOULD LIKE TO THANK ALL THOSE WHO

SENT CARDS, WELL WISHES AND PRAYER WHILE HE WAS IN

THE HOSPITAL. NEWLETTER THURS. - ITEM BY MRS.

MARY-LEIGH CIRCLE MONDAY 7:30

QUEST GRAB.

YOUTH CAMP SAT. 12:00 AT WARD

"The Cat's Out!"

Text: Matt: 28:18-20

Scripture: Acts: 1:1-14

(Illustration ~~xxx~~ stuffed cat in bag)

Every little boy & cat to have kittens

Cat's Out = Secret St. Paul's build NT Church

What NT Ch? Grt commiss Js Mt. 28:16-20 (read)

Acts 1:8 Js told discip & cam pass Pente

Js set gides/trane men & they do job=so wat?

WRONG=Acts 8:1 (Read) EXCEPT APOSTLES

Acts 8:4 (Read) ALL, EXCEPT Discip/Gr. Evangeli
Discip of Discip= 1 to 1

Acts 17:6b, P at Thessa/Jason taken by rulers & vs6b

Did lit turn world upside dn? No

But ch gru 300 & by 500 all Xpians

whole Rom Emp undercut by Xpians & Xpian Emperor

Decree Constantine & Holy Rom Emp/all Xpian

Const perp bigg hoax satan ever pulled

over 1400 yrs ch try B Xpian rules/formula/doctrines

Clergy kept peop in dark as well

No Bap, Conf, Commun, other docts mk Xpian/only Js XP

Many cam 4ward last wk accep Xp, reded, salv etc

mayB wk mtn top exp/only few days watever,

Ask, NOW WAT? Ware GO FROM HERE?

Ur

U at pt need FOLLOW UP EVANG, 2 mov along Xianity

U need gro B educ/2 ~~xx~~ gro whether nu or old Xpian

Past yr 1 Deac, 1 Eld, & Past visit/train/evangelize

B. Graham Bib Study all accept Xp,

(Explain: ask Counc Evang fund; price; how book work etc

if no get, give name will get; but read Jn meanwhile

If ~~undersheps~~=pray 4 Ur peop even if go ch Sun.

No lump & pray "God bless these on my list"

Look at name, picture that pers, think their needs,

then pray daily.

If inactive, pray especially 4 pers soul

Shut-in listen by tape, use yr bk go thru list, pray 4

all. wen compl start over pray again

Those no undersheps just attend do same

If think this unnecess turn Acts 1:14 (Read)

This mean THEY ALL were in prayer, ALL WITNESS

It Ur job as well as mine/ but I no expect U do until
trained, informed 2 do

Our team still in infancy but will gro, need recruits

Pray about it, ask G show where U may fit in

No ~~write~~, mak excus U no qualif/G chang me, can ch U

Pray 4 Roland Thompson, Paul Pfabe, Ralph Link that

we may continue gro, reach out 2 peop who need Js Xp

This commiss by Js & this NT Church

"The Cat's Out!"

Text: Matt. 28:18-20

And Jesus came and spoke unto them, saying, All authority is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.

Scripture: Acts 1:1-14

object lesson

(Illustration of stuffed cat in paper bag). This conjures in the minds of many of you I am sure, the old saying of the "Cat being out of the bag." It also

reminds me of the story of the little boy who had a pet cat which he loved very much. Suddenly the cat started getting fatter and the little boy wondered why. His mother suspected that the cat was going to have kittens and so when the little boy asked why the cat was getting fat, she merely replied that the cat was going to surprise him one day. Well the days dragged by and the boy kept asking his mother when he was going to see the surprise, until one day the cat made a bed in the corner of the garage and proceeded to give birth to its kittens. The little boy who was looking for the cat that morning came upon her in the garage, and not ~~understanding completely~~ completely understanding what was taking place, ran into the house shouting, "Mommy, mommy, come quickly ~~and see the surprise our cat~~ our cat is falling apart."

Well, using this illustration and the story of the boy and his cat, let me just briefly that "The Cat's Out," as far as a church secret is concerned. Those of you who were at last weeks service, saw the results of a secret that has been worked on for just a little over a year. You may ask, "What secret?", and the answer is, "The Secret of our attempts here at St. Paul's to build a New Testament church." And just what is a New Testament Church? Well, it is a church that is about the Great Commission of Jesus Christ. This Great Commission was given by Jesus before His ascension to His disciples and it is all of the Gospels, but in particular to be found in the 28th chapter of Matthew, ~~and in the~~ and in the portion of Scripture we read this morning. Let us look at the 28th chapter of Matthew and see what is being said here by Jesus. (Read Mt. 28:16-20)

Now let us turn again to our scripture for this morning and let us read again the 8th verse from the 1st chapter of Acts. Jesus told His disciples this, and it came to pass on the day of Pentecost which followed shortly after the Ascension of Jesus Christ.

Now when we look at these two related subjects of Jesus commissioning His disciples in one instance and then telling them where they would be His witnesses and where they were to go, we realize that the Christian church had

Not only been born, but had its guidelines set for it. Now you may ask or state, "So what, Jesus had trained these men and this was their job and they were the first ministers of Jesus Christ." And you are partially right in this. But if you will turn to the 8th chapter of Acts, and the ^{1st} ~~xxx~~ verse you will read, ~~"Therefore, they that were scattered abroad went everywhere preaching the Word."~~ in the latter part of this verse, "And they were all scattered abroad throughout the regions of Judea and Samaria, EXCEPT THE APOSTLES." And then if you read the 4th verse of this chapter you read, "Therefore, they that were scattered abroad went everywhere preaching the Word." This was everyone, EXCEPT the disciples. The word for preaching the Word is Euvangelion, which ~~mean~~ is where we get the word EVANGELIZE from. Those that were scattered Evangelized. ^{just} Not the disciples. We know they did their share, but not all of it. This means then that the disciples trained others to spread the Gospel of Jesus Christ. It was done on a one to one basis, and was in accordance with what Jesus commanded them and all Christians to do.

If we read on in the book of Acts, we see that this Evangelization became so thorough that in the 17th chapter ~~xxx~~ we read of the Jews going to the home of Paul's friend Jason looking for Paul. And when they did not find him, they seized Jason and some other friends and dragged them before some of the rulers of Thessalonica, and cried to them, "These that have turned the world upside down, have come here also." Now they had not literally turned the world upside down, but they had converted a large portion of Jerusalem and were spreading the Gospel throughout the neighboring towns, and thus were throwing the Jews in a panic.

By approximately 300 A.D. the church had grown to such strength and growth and was reaching out in all directions, so that it appeared that by approximately AD 500 the known world would be Evangelized. The whole Roman empire was being undercut by the Gospel of Jesus Christ until finally a so called Christian was made emperor. He knew that the only way he could unify the Roman empire at this point was to make it totally Christian. So by a decree, Constantine declared that it was now the Holy Roman Empire, and all of it was now Christian.

But it was Christian in name only. Constantine perpetrated the biggest hoax that Satan has ever forced anyone to do. Thousands of ~~pagan~~ people who were utter heathens and pagans one day, were now declared Christians, and they did not have to do anything to become Christian. Simply because they were a part of the Roman Empire, this was what made them Christians.

So, instead of passing on the faith on a one to one basis, Ministers and priests were the ones to lead and Evangelize and spread Christianity. Thus for over 1400 years the church has been striving to become and remain Christian by all sorts of erroneous doctrines and formulas. The clergy have been deceived just as much as the laymen. But the biggest error the clergy has made, is that even if they have known otherwise, they have made it appear that they are the sole perpetrators of the Gospel of Jesus Christ. They have held the power and failed to share the correct formula with John Q. Pewsitter. Thus the church has moved on year after year with thousands living and dying, and many of them not knowing what it truly is to be a Christian.

But it is only by the personal acceptance of Jesus Christ that makes a person a Christian and it is not Baptism, Confirmation, Communion or any ~~other~~ of the other things many clergy have held out as ~~being~~ that which constitutes Christianity.

Now all of this by way of background brings us to St. Paul's church right here and now. Many of you last week came forward and either accepted Jesus Christ for the first time, or re-dedicated your lives to Him, or perhaps understood for the first time, what Salvation really means. Perhaps it has been a week where you have had a mountaintop experience and you have not come down to the valley yet. But I would suspect that for most of you it was an experience that has lasted for a few days, and now you stand once more on the common ground of an average layman, and you are asking, "What do I do now?" "Where do I go from here?"

Well, these are good questions and normal ones for a layman to ask. You are at the point of needing what is known as "follow-up Evangelism." This means that you now need something to move you along further in your Christianity

whether it is just new or of a new quality. You need to grow and be educated. ~~xxx~~ Very few of you have been aware that two laymen, one elder, one deacon, and your Pastor, have been training, praying, and visiting members of this congregation for a little over a year. We have visited mostly the inactive members of this congregation sharing an Evangelism program with them. We have seen the Lord work in some hearts of people ~~who have been members~~ in some wonderful ways. We have also seen the other kind of results as well. With each person who has made an acceptance of Christ, or a re-acceptance of Christ, we have shared a good series of short Bible Studies put out by Billy Graham. We have not shared this with all of the congregation because of cost for one thing, and because we needed to do some background education and work along these lines. So today, I would like to offer to some of you the opportunity to begin this short Bible Study and to lay the ground work in your lives to know what being a Christian is all about. We ~~do~~ unfortunately do not have enough of these at this time to go around. I would ask you to perhaps at the present time, limit yourselves to one per family. I am going to suggest to our Council that we set up a completely separate fund for this Evangelism program to be carried on. These booklets cost 35 cents each and there are four to a set. We have not asked before, for anyone to pay for them, but if you would like to get an Evangelism fund started I would suggest that ~~you~~ those of you who are interested, would contribute something toward it. Now if you want one of these first booklets, (the red book), they are on the back table in the Narthex. If you do not get one this morning, and would like one, please turn your name in to the office and we will be getting more in.

Now how this works is that it has the Gospel of John in the Living Bible text. You may either read it through and then answer the questions, or you may take each question and ~~then~~ look up the verses and answer them that way. In any event, there are two small quizzes in each book, answer the two quizzes, put your name on them, so we know who it is who is answering the questions, (and this is merely so we may get booklet number two to you. When you have completed all 4 booklets, you will receive a little certificate stating that you have completed

this mini-Bible study. It is informative, it is fun, and it will help you to grow spiritually.

Now to those of you who ~~may~~ may desire a copy of this booklet, but must of necessity be disappointed this morning, I would suggest that you begin reading the Gospel of John until we get some more booklets in.

To those of you who are undershepherds, I would suggest that you take your list of people to whom you are undershepherds, and begin praying for them one by one. It makes no difference if some of these people on your list attend Church every week, pray for them daily at some time or other. Don't just lump them all together and say, "Dear Lord, watch over the people on my list. Amen." But instead look at the name, think of that person, and picture he or she in your mind, and ask God to take care of their needs, and to strengthen and help that individual in whatever way it is needed. Then go on to the next name and so on. If you know of someone on your list who is very inactive, make a special effort to pray for that individual. In this way we will be praying for most of the people of this congregation and placing them before God in prayer.

Those who are shut-ins and listening by tape, can also pray for the individuals they know by name, or could even take the yearbook and pray through the list, taking so many names a day and upon completion start all over again. Those of you who are not undershepherds and just consider yourselves as only members of the congregation, you can do likewise by remembering all of the congregation in some way in prayer.

Now if you think this is unnecessary, if you look at the 14th verse of our scripture in Acts this morning you will see that it says, "~~and~~ These all, (meaning the Disciples), continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren." This means that they were in prayer about the work of Evangelism. We have only seen the start of what God is doing in this congregation, and it can only continue so long as we are willing to be about God's business. It is your job to witness to people as well as it is mine. But I do not expect you to do it without being properly informed and trained. Our Evangelism team is still in training and it will

be needing recruits from time to time. Pray about it and let God show you where you fit into His scheme of things in the church. Do not become frightened and start making excuses that you are not qualified to do any of this, because if God can take a man who was once bashful and afraid to speak publicly and mold him over a period of 20 years to become a preacher, He sure can change a lot of you.

Be in prayer for Mr. Thompson, Mr. Paul Pfabe, and for your Pastor that we may continue to learn and to grow and to reach out to those who need to accept Christ in our area and community.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FOURTH SUNDAY AFTER PENTECOST JUNE 15, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP 10:00 A.M.
PRELUDE MUSIC: "ROMANCE" WIENIAWSKI
"REVERIE" GANNE
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 65 "THIS IS MY FATHER'S WORLD"
*ASCRIPTION - CHORAL AMEN

*EXHORTATION
*CONFESSION (IN UNISON) *GRACIOUS GOD, FATHER OF OUR LORD
JESUS CHRIST, YOU HAVE PROMISED TO RECEIVE US WHEN WE
COME TO YOU. WE CONFESS THAT WE HAVE SINNED AGAINST YOU
IN THOUGHT, WORD AND DEED. WE HAVE DISOBEYED YOUR LAW.
WE HAVE NOT LOVED YOU OR OUR NEIGHBORS AS WE SHOULD.
FORGIVE US, O GOD, AND GRANT THAT WE MAY LIVE AND SERVE
YOU IN NEWNESS OF LIFE; THROUGH JESUS CHRIST OUR LORD.
AMEN."

*KYRIE (CHOIR, CONGREGATION AND LAYMAN)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE 2 SAMUEL 18: 19-33

HYMN OF THE MONTH No. 195 "THE SUN IS ON THE LAND AND SEA"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

BAPTISM OF INFANT

OFFERING

OFFERTORY: "ANDANTINO"

SCHUBERT

DUET: PIANO & ORGAN "AN OLD TREPTING PLACE" Mrs. DOWELL
MRS. WALLACE FEDER AND MRS. STEPHENSON
SERMON: "THE HOLLOW ECHO!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 282 "FATHER OF OUR FATHERS!"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "JUBILANT MARCH"

GLYNN

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MISS MARIE DAUBENSPECK IN MEMORY OF "PARENTS"
MARY ELIZABETH AND GEORGE F. DAUBENSPECK.
SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE
VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.
DEACON AND MRS. WILLIAM PFLUGH WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 172

NURSERY WILL BE PROVIDED TODAY BY MRS. JUDY MASSART,

MRS. DRU RENSEL, AND LYNNE BOSKO.

BAPTIZED TODAY: SALLY ANN VENSEL, DAUGHTER OF MR.

& MRS. RONALD VENSEL.

WE WOULD LIKE TO EXTEND OUR DEEPEST SYMPATHY TO THE
FAMILY AND FRIENDS OF MR. HERMAN CUSTEAD WHO PASSED
AWAY LAST MONDAY.

> VACATION BIBLE SCHOOL WILL BE STARTING THIS MONDAY ^{BRING TO KITCHEN}
AT 9 A.M. - 11:30 A.M. COOKIES WILL BE NEEDED - LET

US KNOW IN THE OFFICE TODAY IF YOU WOULD LIKE TO DONATE
SOME FOR THE SNACKS DURING THIS WEEK OF V.B.S. SCH.

> NEXT SUNDAY IS THE CHURCH FAMILY PICNIC AT THE ROTARY

SHELTER AT BUTLER MEMORIAL PARK. IT WILL BEGIN AT

2 P.M. AND END AT 9 P.M. - DINNER WILL BE AT 5 P.M.

BRING A WELL FILLED PICNIC BASKET. THERE WILL BE

GAMES, PRIZES AND SUPPRISES. IF TRANSPORTATION IS

NEEDED LET US KNOW IN THE OFFICE OR CONTACT WM. PFLUGH.

THE PICNIC WILL BE SPONSORED BY THE LAY LIFE AND WORK

COMMITTEE, WITH SWIMMING, HORSE SHOE, SOFTBALL,

BADMINTON, TENNIS, BOCCI ON THE AGENDA.

THE CHOIR SANG AT THE VETERANS HOSPITAL THIS MORNING

AT THE 9:00 A.M. SERVICE.

> HOSPITALIZED: ALLEN BOTACCHI, NICK NOHACH, WILMER

PFABE.

> WE NEED 5 TO 10 VOLUNTEERS TO ASSIST ON PROJECT WITH
FELLOWSHIP OF CHURCHES - JUNE 23, FROM 6 TO 8 P.M.
ON N. MAIN ST. HILL - PLEASE CALL PASTOR IF YOU CAN
HELP - THEY WILL BE CONTACTING HIM THIS WEEK FOR VOLUNTE

^{CLEAN UP}
~~WE NEED 5 TO 10 VOLUNTEERS TO ASSIST ON PROJECT WITH~~
~~FELLOWSHIP OF CHURCHES - JUNE 23, FROM 6 TO 8 P.M.~~
~~ON N. MAIN ST. HILL - PLEASE CALL PASTOR IF YOU CAN~~
~~HELP - THEY WILL BE CONTACTING HIM THIS WEEK FOR VOLUNTE~~
~~ERS~~

SCRIP: 2 Sam 18:19-33; SERM: "TH/HOLLOW ECHO"

(ILUS HARRY OVERTURN OUTHOUSE & FATHER INSIDE)

THIS MUS NOT BIN HOW K DAV RAISD HIS SONS
EXAMPLS: AMNON & RAPE OF SISTR TAMAR - DAV NO PUNISH
ABSA LCM GIV FEAST INVIT BROS AMNON DRUNK ABS HAV SERVS KILL
BUT WAT AMNON DID TO TAMAR

K DAV NO SPK OR SEE ABS FOR TWO YRS
ABS PLOT & HAV K DAV RESTOR HIM 2 HIS HOUS, BUT DAV NO SPK W/HIM
ABS PLOT OVRTHRO KINGDOM, DAV FLEE HIS MEN FIND ABS & KIL HIM
THIS PT IN SCRIP RUNNR 2B DISPATCH 2 TEL DAV

VS 19-20=AHIMAAZ MUS BIN REG RUNNR, THIS DAY REFUSD *A 41-MUH-42*

VS 21=CUSHI SELECTD 2B RUNNR INFORM DAV

VS 22-23=AHIMAAZ INSIST & JOAB SEND HIM ALSO

VS 24-25=ONE RUNNR ALON MUS MEAN GUD TIDINGS

VS 26=TWO RUNNRS NOT RUN 2GETHR LK LK GUD NEWS

VS 27=FR/APPEARANCES IT LOOKD LK MUSB GUD NEWS, OR DAV THINK SO

VS 28=REPORT GIVS HINT ABS FORCES DEFEATD

VS 29=AHIMAAZ NO ANSR DAV TRUTHFULLY

VS 30=DAV AWAIT OTHR RUNNR

VS 31=NOTHR HINT BOUT ABS & HIS ARMY

VS 32=QUESTIN BOUT ABS & ANSR=ALL ENMYS SHUD BE LK ABS - DEAD

VS 33=DAV LAMENTS TH/DETH OF HIS SON

HIS TEARS/GRIEF WAS BUT HOLLOW ECHO OF LONGING 4 SUMTH CUD NEVR BE

PLATE 2 LAMENT/CRY/MOURN - DAMAG DUN

HE SHUD HAV START YRS AGO PCOREC SON, DISCIPLIN HIM

EXAMPL= TODAY ACROS AMERICA WE SEE MESS FATHRS HAV CREATD BY

LAK OF BEING FATHRS - DESERTIN 2 FATHERHOOD

ANY MAN CAN BE A FATHER TAKS REAL MAN 2B REAL FATHER

SADDEST WORD IS "IF" - (EXPLAIN - GOLF/BOWLING/BARS, ETC)

"IS ON CARMICHAEL & DAUGHTER MARGIE, & NOT READING TO HER)

HUGE KISSES FOR WIVES? CHILDREN?

TELL THEM "I LOVE YOU?"

THIS WAT G WANTS

THIS G SHOWED TO US THRU JX XP

WE MUS LERN PLACE CHILDREN-SMALL OR GROWN IN G'S HANDS

ASK G TAK CARE THEM

PRAY, PRAY, PRAY FOR OUR OWN FAMILYS & FAMILYS OF OTHS

ONLY IN THIS WAY CAN WE OVRUM TH/HOLLOW ECHO OF WAT IF

"THE HOLLOW ECHO"

Text: 2 Sam. 18:33b, "O MY SON ABSALOM, MY SON, MY
SON, ABSALOM! WOULD GOD I HAD DIED FOR THEE, O ABSA-
LON, MY SON, MY SON!"

Scripture: 2 Sam 18:19-33

(Story woman & marriage/also what sum women C in ch.)

mayb sum women try reform men, sum do, sum don't

2 sides each story/work both ways

2 Day Fathers day & look fathers in general

Story Absalom & David lament for him (EXEGETE SCRIP)

HOLLOW ECHO of that could not B,

D 2 busy play king 2 B father 2 son Absalom & other

Many M's f's that time & even now HOLLOW ECHO

All across Amer F's cry term & angui 4 Sons, dotts

IF, saddest word Eng langu IF this/IF that, but gone

parenthood sobering thot/any1 can Bcum father, *Prab*

But real F is how raise children.

(Show divorce list) this breakdown Amer home, P say

(Rev. W. J. Phillips & State Make Boy Mind)

need mor F's concern bout child, & less bout bowl

avg/golf score/degrees lodge

Mor F's kno enuf bout child as do current interest

rate at bank & Dow Jones avg

This count no need 5¢ cigar, need gud strong F's

(ILLUSTRATION FARM BOY & DAD WHO DIED)

This boy raise proper obey, respect F Because proper F

(ILLUSTRATION FATHER & NO TIME TO READ TO MARGIE)

This examp HOLLOW ECHO heard many F's lives

Times I look back & say "I wish I could do over"

F ab most U can say same thing

Wen 1st time arms round wife & tell luv her?

Sure marry 15, 20, 30 yr, but is luv so cold now?

Wen last time hug songdotter & tell U luv them?

Mayb child bigger U, middle age, but no diff,

Our 2 sons bigger me, but hug & kiss old dad

Pete Marshall, Hollywood Squares & Chi Cub son

In this not only our needs, desires, but wat G want

G with D even tho sinful, even son taken G sustain

May think life HOLLOW ECHO, but G still there

G only F stick children thru thick, thin, never lv us

We may think so, but we desert, lv Him.

Thot enuf as F 2 send Son, liv, suffer, die 4 us

This is LOVE

Thy kind luv we F's need emulate our lives

1st lesson life we F's ever lern, place child's G

care & keep by pray with them in homes, & pray 4

them wen away.

This manner can overcome HOLLOW ECHO

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JUNE 16, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: 2 SAMUEL 18:19-33

SERMON: "THE HOLLOW ECHO"

ST. PAUL'S, BUTLER - 7/15/75

*BENEDICTION

*POSTLUDE

"The Hollow Echo!"

Text: 2 Samuel 18:33b, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O absalom, my son, my son!"

Scripture: 2 Samuel 18:19-33

(Story of woman getting married)

"Susan," asked the preacher, when it came her turn to answer the usual questions during the marriage ceremony, "do you take this man to be your wedded husband, for better- for worse"?

"Just as he is parson," she interrupted, "just as he is. If he gets any better I'll know the good Lord's going to take him, and if he gets any worse, I'll tend to that myself."

Which reminds me of what someone once said concerning what ^{some women} ~~some women~~ sees in a church. According to this individual ~~some women~~ only sees three things. Now if you listen to these 3 things in the church and think of each of them as having two meanings, you will understand what this man said. The three things some women see in a church are: "Aisle, Altar, Hymn."

I am sure that there have been many women who have married certain fellows and decided before the wedding that they would alter that man. Some have succeeded and most have not. Many a good woman has spent a lifetime trying to reform a hopeless case. Of course the reverse is true as well and we must say that in marriage as in all other things, there are two sides to the story.

Since this is Father's Day, we should take a look at Father's in general. Now this does not mean that you ladies need not listen, because I am sure that somewhere along the line you may find something which you can use .

In our Scripture for this morning we read of a son of David being mourned and lamented by the King. Absalom was the ~~heir apparent for the throne of David~~ third son of King David. He had regal ambitions and sought to become the king. His rebellion started when Tamar his beautiful sister was raped by the first born son, and his brother Amnon. This was a difficult thing for him to accept, mainly because his father David, did nothing about it. If we read the story of what transpires we see that Absalom gives a party and invites Amnon, and when he is drunk, Absalom's servants kill him. This of course is planned and plotted by Absalom. For this King David refuses to see Absalom for two years. After Absalom's plot to see his father is successful and he is back in the king's good graces, he begins to secretly gain support for himself to become king and

overthrow David. Well, to make a long story short, Absalom causes a revolt and
is a war with his father. Absalom is tracked down and is killed by Joab ~~the~~ & his men

~~XXXXXXXXXXXX~~ At the point where our scripture began this morning we read
of two people running off to tell David. He is told in an indirect way that his
son is dead. The words used were, "Were all of the kings enemies be as that
young man." In other words he was no longer an enemy because he was dead.

And we read that King David was very much moved and he went off by himself in
his chamber and wept for his son. But his tears and his grief were but The
who had a longing in his heart & for something that could
Hollow Echo of a man ~~for what he longed for, and that which could never be~~
never be.

He was as responsible for his son's death as if he had killed the boy himself.
David had failed his son when he needed his dad the most. He had been too busy
playing king to give his son the love and the direction he needed for his life.

But David was not alone then in his anguish for there were thousands of other
fathers in the same kinds of situations as he found himself. To be sure they
were not royalty, but they felt the Hollow Echo that resounded as they cried out
for the sons and daughters they could not reach. Nor is this a situation that
is absent from our scene today. All across America Fathers are crying out in
torment and anguish to sons and daughters they cannot reach for some reason or
another.

The saddest word in the english language ~~xxx~~ is "IF." "IF" only I had done this
or that, things would be different. "IF" only I would have spent my time doing
this instead of that. "IF" only I could do it all over again. But the tragedy
of life is that once the moment to do something is past, that moment can never
be recalled and we must live by our mistakes. That is why it is a sobering
thought to realize the responsibility of parenthood. The same thing I said
about mothers applies to fathers and that is, any male who is physically capable
can become a father. That part is easy. The thing that determines whether or
not a man is a father, is how he is able to raise his children. Just recently
I heard someone commetning on the breakdown of the American home and he stated
that the real problem was the lack of real fathers in the home. A minister
named W. J. Phillips wrote recently about children not obeying in the home.

What he said was this: (Illustration the State will make your boy mind.)

This bering thought is equally applied to fathers as well as mothers. We need more fathers who are as concerned about their children, as they are about their bowling average, or their golf score, or their degree in their lodge. We need more fathers who know enough about their children as they do the current interest rates at the bank and the Dow Jones averages. This country doesn't need a good five cent cigar as someone predicted many years ago, what it needs is good strong men who will stand up and be the fathers they should be.

I would like to give you two illustrations ~~of~~ involving two different fathers and perhaps from these two examples we can see a little more of what I am trying to say.

(Illustration of farm boy dead tired asked by father to go to town & dad dies)

Here is an example of a boy that was raised properly and had learned to obey and respect his father, because the father had been ~~what he should~~ the proper kind father.

(Illustration of father & no time to read to Margie)

This is an example of the Hollow Echo that is heard in many fathers lives. There are times I look back and say, "I wish I could do so and so for my children."

I would imagine that almost all of us here can say the same thing. When was the last time you fathers put your arms around your wife and told her you loved her? Sure, you might be married ~~20~~ 15, 20, 30 or more years, but has your love grown so cold you cannot tell her of it? When was the last time you put your arms around that son or daughter and hugged them and let them know you loved them? I know your children may be bigger than you, or may be middle aged. But we need to show our love in our families. Our two sons are both taller than I am, but if we are separated for a few days, they ~~hugs~~ hug and kiss their old dad unashamedly. This past week I saw the master of ceremonies of Hollywood Squares, Peter Marshall, hug and kiss his son who plays baseball for the Chicago Cubs on the Mike Douglas show. Are you too old for that? I can imagine that there are fathers today who only wished they could do this again.

But you see in all of this is not only to be found our needs and our desires,

but what God wants from us, and desires for us to do. God was with David even though David was a very sinful man at times in his life. David's son may have been taken from him but God still sustained him through life.

We may think that life at times is nothing more than "The Hollow Echo" but even in those darkest moments God is with us. God is the only father who stays with His children thorough thick and through thin. He never deserts us or leaves us. We may think He does, but it we who desert and leave Him. God thought enough of us as a Father, that He ^{sent His Son to} ~~came to~~ earth in human form and let Him live, suffer and die for us. This is love. And this is the kind of love we fathers are to strive to emulate in our lives as we assume the responsibility of raising our children.

The largest lesson in life we fathers can ever learn, is to place our children in God's care and keeping by praying with them in our homes, and by praying for them when we are away from home. In this manner we can overcome that "Hollow Echo" which makes each of us aware that we are merely humans, and that we need to seek God's help in the rearing of our children.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
CHILDREN'S DAY JUNE 22, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
NANCY LINK, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP 10:00 A.M.

PRELUDE MUSIC: "SALUT D'AMOUR" ELGAR
"MARTINS" SMITH

SILENT PRAYER

*PROCESSIONAL HYMN No. 182 "FAIREST LORD JESUS!"

*ASCRPTION - CHORAL AMEN

*PRAYER OF INVOCATION (LEADER, AND CONGREGATION)

"O GOD, WHOSE BEING AND PERFECTIONS ARE INFINITE AND
ETERNAL, UNCHANGEABLE, THE SAME YESTERDAY, TODAY, AND
FOREVER: YOU ARE GLORIOUS IN HOLINESS, FULL OF LOVE
AND COMPASSION, ABUNDANT IN GRACE AND TRUTH. ALL
YOUR WORKS PRAISE YOU IN ALL PLACES OF YOUR DOMINION:
AND YOUR SON HAS GLORIFIED YOU UPON EARTH. THEREFORE
WE BOW DOWN AND ADORE YOU, FATHER, SON, AND HOLY SPIRIT,
ONE GOD, BLESSED FOR EVERMORE. MAY OUR WORSHIP NOT
ONLY PRAISE YOUR NAME, BUT BE ACCEPTABLE IN YOUR SIGHT,
IN JESUS NAME WE PRAY. AMEN."

PRESENTATION OF ALTAR FLOWERS BY CHILDREN

SCRIPTURE: LUKE 2: 41-52

HYMN OF THE MONTH No. 195 "THE SUN IS ON THE LAND AND SEA"

CHILDRENS PROGRAM (SONGS, POEMS, ETC.) HYMN No. 252
"TAKE THOU OUR MINDS"

MORNING PRAYER - CHORAL RESPONSE

OFFERING

OFFERTORY "CHILDREN OF THE HEAVENLY FATHER"

SWEDISH FOLK SONG

SERMON "HOOKED ON LOVE!"

PRAYER AND LORD'S PRAYER

HYMN No. 460 "I THINK WHEN I READ THAT SWEET STORY OF OLD"

BENEDICTION

THREEFOLD AMEN

POSTLUDE "MAJESTY"

SCHULER

500. FOR ROBES, ENVELOPS IN BACK
YOUTH IN SERVICE

✓ SERVING AS USHERS TODAY ARE: BOB DELLEN, BRIAN PFABE,
CHRIS PFABE AND RODNEY KORNRUMPF

✓ YOUTH PARTICIPATING IN THE SERVICE: PAM FRY, NANCY
LINK, MARLENE RIEGER, PAULA STEPHENSON, ROB VINROE.
DEACON AND MRS. HARRY FRY WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA
MANGEL, JUDY SNYDER AND JODI MARTE.

THE ATTENDANCE LAST SUNDAY WAS 192.

✓ HOSPITALIZED: ALLEN BOTACCHI, NICK NOMACH, STEVE PANK. HOME

✓ WE NEED 5 TO 10 VOLUNTEERS TO ASSIST WITH THE PROJECT
TOMORROW EVENING OF CLEANING UP N. MAIN ST. HILLSIDE
FROM 6 TO DARK. THIS IS A PROJECT ALONG WITH BUTLER RAKE!
FELLOWSHIP OF CHURCHES. THIS IS SET FOR TOMORROW EVE. GLASS

✓ TODAY - CHURCH FAMILY PICNIC AT THE ROTARY SHELTER
AT BUTLER MEMORIAL PARK. THIS WILL BEGIN AT 2 P.M.

AND END AT 9 P.M. DINNER WILL BE SERVED BUFFET STYLE
AT 5 P.M. SHARP. BRING WELL FILLED PICNIC BASKET.

THERE WILL BE GAMES, PRIZES AND SUPPRISES. IF TRANS-
PORTATION IS NEEDED LET US KNOW IN THE OFFICE OR
CONTACT WM. PFUGH.

✓ TOMORROW - OUR CHURCH AND PASTOR HAVE CHARGE OF THE
SERVICE AT SUNNYVIEW HOME. YOUR PARTICIPATION WOULD
BE APPRECIATED - MEET THERE AT 1:00 P.M.

✓ WED. - JUNE 25 - YOUTH FELLOWSHIP MEETING AT 7:00 P.M.

✓ THURS. - BIBLE STUDY IN THE UNDERCROFT AT 7:00.

MR. EDWARD KING APPRECIATED THOSE MEMBERS OF THE CHURCH
WHO SENT CARDS AND WELL WISHES, AND ALSO FOR THE
VISITS FROM OUR PASTOR.

WE WOULD LIKE TO THANK ALL THOSE THAT PARTICIPATE IN
THE VACATION BIBLE SCHOOL THIS PAST WEEK. THERE
WERE APPROXIMATELY 100 CHILDREN ATTEND. THE TEACHERS
AND HELPERS AND WORKERS WERE GREAT. WE WOULD ALSO
LIKE TO THANK ALL THE WOMEN WHO WERE CONTACTED TO
SUPPLY COOKIES FOR A LUNCH OR SNACK. WE APPRECIATED
EVERYTHING ANYONE DID TO MAKE VACATION BIBLE SCHOOL
AND REAL TREAT FOR THE CHILDREN.

PRAYER IS FELLOWSHIP WITH GOD. IT IS THE SOUL OF MAN
GOING OUT TO GOD AND THE SPIRIT OF GOD COMING INTO
MAN, --A TWO-WAY COMMUNICATION. SPIRITUAL GOODS PASS
IN EXCHANGE ON THE HIGHWAY OF PRAYER.

WELCOME VISITORS

Childrens Sermon June 22, 1975

De 6:18, "Thou shalt do that which is right and good in the sight of the Lord."

What is this? (Hold compass)
Compass point 1 direct, which direction?
Compass keep peop from get lost in woods, can know whether go E,W,N,S.
As compass pt 1 direct so shud Xpian.
Shud try B like Js & pt others to Him, Xp.
Does compass always pt 1 way?
Metal keep compass from work properly
Sumtime we no pt rt direct either.
As long everything go alright we work right, but wen thing go wrong, trub cum we 4get Js, we no sure He help us, & we fail tell other of Him (Remove nail), let's B like compass that work rt, Let's pt others 2 Xp the Saviour by lives & by telling.

"Hooked On Love!"

Text: Luke 2:52, "So Jesus grew both tall and wise, and was loved by God and man."

Scripture: Luke 2:41-52

(Stories of little children)

Smart boy right? 2day scrip tell smart boy Js
(1 no precos, monster, freak/he cum age reason
Jew fam 12yr boy a man (The Finding Xp in Temp)
1st Pass, Hofman picture Js no lecture
Sanhed at Pass public discuss, Js "Hear & ask"
Expl Caravan women, men & both thot Js with other
READ TEXT: Js loved by both, we loved by G, but oft
no luv man/crimin, lawbreks, child molests etc
Easy Beum parent, diffi 2 raise child prop
(Illus state will raise boy), nother mother tell,
(Illus teach how walk, but no tell where), nurse say,
(Illus born hooked)

easy stand bak C miss ingred these lives,
1 no want hurt child/2 no spirit guide/3 self-concer
Bib school this wk/80, teach, ldrs, etc
wen 1st cum told no use, VBS ded, done away.
wen start plan, sceptics
I Blieved kids out there & they are
Bin told SS ded, no go anymore,
I no Believe, will try prove otherwise & devote energy to it

Lots kids this town surroundings need 2 B shown
Luv of G/~~can only reach by go & reach~~
(Illus boy in orphanage & note Whoever finds I luv)
Boy taut adults what needed, teaches us lesson too
Need reach Byonf selves 2 child, yg peop this town surround area,

(ikes peop who invite neighbor kids SS & bring
" " ea us mak xtra effort reach children every-
where & tell of Christ

I like C this church open 7 day week, activities & things 4 kids & youth,
I like C place bulg at seams yg peop youth turned on 4 Lord, & away from drugs, & all evils rampant our society 2day

& this only cum wen adults quit knok kids doing & Bgin serch ways 2 reach unreached of Butler
Easy say yg peop going 2 hell, but mor diffi show them salvation G provided 4 them

(peop nucleus church/old folks may no like but
ue/ch die wen only old peop/take both
No can stay status quo, must mov ahed with Comm Js
All need "HOOKEK ON LOVE" insted petty things we
think ch needs 2 do, wen do this the ch Js Xp will
B "LOVED BY GOD AND MAN."

"Hooked On Love!"

Text: Luke 2:52, "So Jesus grew both tall and wise, and was loved by God and man."
Scripture: Luke 2:41-52

Stories about children are most often the basis for ~~amprokariex~~ many humorous anecdotes, and provide adults with a good laugh. One such true story concerns a certain boy who was helping his mother bring in the clothes off the line as a storm threatened overhead. As they brought the last armload in and closed the door, the boy waved his hand to the heavens and said, "OK God, let her rip."

Another little boy was afraid of lightning and thunder and refused to go to bed during a thunder storm. His mother said; "There's nothing to be afraid of - God will take care of you." "I know," the boy said, "but He can take care of us better if we're all together, than if He has to keep running up to my room." "But God is in your room," said mother, "and He can take care of you there." Reluctantly the boy departed for bed, but soon was heard running down the stairs following a terrifying rumble which shook the house. "Mama," he said, "You go up and stay with God, while I stay down here downstairs."

This little fellow sounds like a rather intelligent chap doesn't he? Well, today we used as our scripture a very intelligent child named Jesus of Nazareth. Now you may be thinking that He was the Son of God and couldn't help but be very intelligent. Which is true. But we must first consider that it must have been an awakening for Him probably at this age, that He was not exactly the same as all the other children. Had He been made aware of this was a baby, or as a small infant, He would have been a monstrosity. His awareness of Himself must have come upon Him when He had reached the age of 12 or so, or what we like to refer to as the age of reasoning.

I am sure that most of us have seen the very lovely and beautiful painting ~~of~~ by Hofmann entitled, "The Finding of Christ In The Temple." This painting has Jesus portrayed as standing in the midst of a group of elders and it appears that He was giving them a lecture and they were listening as His pupils. I believe this view is erroneous and makes Him out to be a precocious child which He wasn't. There are some books that have been written of the child Jesus that have never found their way into the Bible because they tell of Jesus as being a very impetuous and precocious child. These books tell stories of Jesus making clay pigeons for instance and then spitting on them and they became live birds and flew away. They tell of things not going the way He wanted them to and

of His using His power to destroy ~~people and~~ other children and things. This is not true picture of Jesus Christ.

We must first of all understand that in a Jewish family, when a boy reached the age of twelve he was a man, and was considered as a son of the law. He had to observe the law and the law stated that all males twelve and older had to attend the Passover. Hence His appearance in the Temple.

Then we must understand that the women usually started back first because they traveled more slowly than the men. The men started out later and traveled at a faster rate of speed, and usually they overtook the caravan when they reached the first encampment for the night. Joseph probably assumed that Jesus was with Mary, and Mary probably assumed that Jesus was with Joseph. So we can easily see why He turned up missing.

Then we also need to understand that the Sanhedrin during the Passover season met in public in the Temple court to discuss ~~and~~ religious ~~questions~~ and Theological questions. Anyone who wanted to listen in or be a part of the discussion was free to do so. The phrase used for a student learning from his teachers was, "hearing and asking questions." This then is the true picture of Jesus. He was "hearing and asking questions."

When ~~His~~ Mary and Joseph missed Him, they turned back and looked for Him. And so we read that they found Him in the Temple and He was surprised that they did not understand what He was doing there. And He ~~return~~ returns to Nazareth with them, and we read that He was obedient to them and "So Jesus grew both tall and wise, and was loved by God and man." I would like to use this verse as my text for this morning. I think it is rather significant to read this verse, because it shows us that even though Jesus was the Son of God, and thus very much out of the ordinary, yet He was loved both "by God and by man." We know that we are each one loved by God, but aren't there many people who are not loved by man? and mankind?

~~He is the Communist and every one thinks of some sort of fanatical savages ready to gun and kill. Some of them are, but they are still people who need to be held and shown God's love.~~ Some of these are criminals, lawbreakers, deserters of wives and children. People that make our very blood boil at the

thought of their misdeeds. We find it hard to equate them as being children of God and thus worthy of the love we should show to them. I have said before that it is relatively easy to become a parent, but it is a more difficult task to raise that child properly.

(Illustration of the state will raise your boy). Another mother writes of her son, (Teaching how to walk, but not where.) A nurse writes about a baby she saw and heard in a hospital in ^{Dallas} ~~Houston~~ Texas, (Illustration, Born Hooked).

In each of these incidents it is relatively easy to stand back and see the missing ingredient in the lives of these children. The first mother was concerned that she was going to warp the boys personality by applying a few well placed swats on the propervarea of her son to make him listen and do what he should do. The second mother tried to do the right thing, but neglected to give as much guidance in the spiritual life of her son, as she did to the physical. It takes more than food and clothing to raise a child properly. The third mother was not concerned about her unborn infant, because she had to gratify and satisfy her owns needs and desires. Sure, she was hooked on drugs, but she could have gotten away from the habit and the drug scene if she really chose to do so. This incident incidentally, is something that a pharmacist friend of mine says happens quite frequently in larger cities. In New York city they have a special nursery in maternity wards for babies born hooked on drugs. Its pathetic isn't it, that because of the sin of the parent, a ~~xxx~~ helpless child can be born with a wicked and evil habit.

But it also takes one other ingredient that is too often neglected and sometimes it is neglected in some of the best and well intentioned families.

(Illustration of boy and "Whoever finds this note ---- I Love You.)

How tragic that in 13 different orphanages, no one saw that this boy only needed someone to love him and try to understand him. Some of our youth last fall went to Camp Living Waters and heard an ex-convict named Ben Edwards tell of his life. One of the youth let me read the book of this man's life. It is a book ^{sordid and sad} ~~of~~ that speaks of a boy that nobody wanted.

This past week we saw this place practically overflowing with kids. When I

first came here I mentioned that I would like to ~~xxxx~~ have vacation Bible school. Some people told me it would be foolish because the Vacation Bible School had to be discontinued because of a lack of interest on the part of kids and parents. I believe that some people were rather sceptical when I proposed it for our yearly schedule. To say that I was surprised by the fantastic turnout, is to put it mildly. We had 83? registered children this week. I believed that they were out there somewhere, and the parents proved me right. I also believed there was a need, and I found out there was.

People tell me all the time the Sunday School is dead, and we may as well close up shop. But I do not believe that for a moment and I intend to devote as much energy as I can to proving otherwise.

There are a lot of kids in this town and in the surrounding area, that need to be shown the love of God. We can only reach them by going beyond ourselves and reaching out to them. What it takes is people who will invite their neighborhood kids to come to Sunday School. It takes each of us making that extra effort to reach children everywhere for Christ.

I would like to see this church open 7 days a week with activities for the kids and for youth in general. I would like to see this place bulging at the seams with youth and young people who are turned on to the Lord, and away from drugs and all of the other evils so rampant in our society today. This can only come about when we who are adults quit knocking what the kids are doing, and begin to search around for ways in which we can reach the unreached youth of Butler. It is so easy to stand back and complain of our youth going to hell, but it becomes a little more difficult to try to show them the Salvation God provided for them.

If ~~I ever asked or appealed for anything~~ there is one thing I think we need to do that is absolutely imperative, it is that we reach out to bring in the kids and the young people. It is the young people who must become the nucleus of the church. Without them the church dies a little each time one of the elderly members of the congregation passes away. In some churches the older folk have become so threatened by the thought that the young people are going to replace

them, that they have practically banded together to prevent the church from growing. I know, because I served a church such as this.

We cannot sit still with the status quo and expect to be about the work that Jesus Christ has commissioned us for. We need to reach out and beyond to save those outside the fold.

This is love. And when all of us get "Hooked on Love," instead of our own little pet things that we like to see advanced and nurtured in the church, only then will the church be as Jesus wanted it to be, "Loved by God, and man."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SIXTH SUNDAY AFTER PENTECOST JUNE 29, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, JEFF CAMPBELL - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

PRELUDE MUSIC: "ECHO ON AN EARLY AMERICAN HYMN" BAYLOR
"GOD OF OUR FATHERS" WILSON

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 290 "STAND UP, STAND UP FOR JESUS"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) *O HEAVENLY FATHER, WHOSE LIGHT AND LOVE SEARCH THE DEPTH OF MEN'S HEARTS, PREPARE US, WE PRAY THEE, FOR THY COMING. FILL OUR SOULS WITH HUMILITY, AS WE REMEMBER BEFORE THEE THE THINGS WE OUGHT NOT TO HAVE DONE, AND THE GOOD THINGS LEFT UNDONE, AND AS WE COME TO THEE FOR FORGIVENESS, PURIFY OUR THOUGHTS, STRENGTHEN OUR WILLS, KINDLE AGAIN IN US THE SPIRIT OF DEVOTION; AND ABOVE ALL, LIFT US INTO THY VERY PRESENCE, THAT, CONSECRATED ANEW TO THY SERVICE, WE MAY, WITH GLADNESS AND SERENITY, FOLLOW IN THE FOOTSTEPS OF HIM WHO CAME NOT TO BE MINISTERED UNTO BUT TO MINISTER, THY SON, OUR SAVIOUR, JESUS CHRIST. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: I KINGS 20: 35-43

HYMN OF THE MONTH No. 195 "THE SUN IS ON THE LAND AND SEA"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "MORNING REVERIE" SIMONE

SOLO: BY SANDY COTTAGE ACCOMPANIST - DEB. MELTON

SERMON: "TAKING THE RAP!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 292 "ON-WARD CHRISTIAN SOLDIERS"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "MAESTOSO"

DOIGE

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. HOMER BEATTY IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: *ALVIN TAIT, MIKE

NAZARUK, JAMES McClymonds AND ROBERT STEWART.

DEACON AND MRS. MIKE NAZARUK WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: JANE FENCIL, MARTHA DEREWICKI AND PAULA STEPHENSON.

THE AMOUNT CONTRIBUTED TOWARDS JUNIOR CHOIR ROBES WAS \$384.50. WE NEED APPROXIMATELY \$500. TO PURCHASE ROBES. IF YOU FORGOT YOUR ENVELOPE THERE ARE STILL SOME IN THE NARTHEX. WE APPRECIATE THE GENEROUS DONATIONS TOWARDS THIS FUND.

WEDNESDAY - 7:30 - COUNCIL MEETING - THIS WILL BE THE LAST ONE UNTIL SEPTEMBER. 7:00 PM

THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE HAVE ALL MATERIAL IN BY WEDNESDAY. NOTE

THURS. - 7:00 - BIBLE STUDY GROUP WILL MEET IN THE UNDERCROFT - EVERYONE IS WELCOME.

MONDAY - 7:30 - YOUTH FELLOWSHIP MEETING.

THE YOUTH WILL HAVE A PICNIC AT MORaine PARK - JULY 13TH RIGHT AFTER CHURCH. ANYONE WISHING TO GO WITH THE YOUTH SIGN UP IN THE OFFICE.

CHRIS AND KELLY DREHER - DAUGHTERS OF MRS. EDWARD

FERGUSON, 149 FREEPORT ROAD WERE IN THE HOSPITAL

FOR TONSILLECTOMY, IF YOU WOULD LIKE TO SEND THEM

CARDS THEY WILL BE OUT NOW, BUT KNOW THEY WOULD LIKE IT.

TUES. JULY 8 - 7:30 - SPECIAL MEETING FOR VACATION BIBLE SCHOOL TEACHERS AND WORKERS. - IMPORTANT

WELCOME ALL VISITORS

"Taking The Rap!"

Text: 1 Kings 20:40, "And as thy servant was busy
here and there, he was gone. And the king of Israel
said unto him, "SO SHALL THY JUDGEMENT BE: THYSELF
HAST DECIDED IT."

Scripture 1 Kings 20:35-43

(Illus woman, insects, choir preacher etc.)

Timing; wrong thing rt time vice/versa

Scrip like this & pt want make

(Exegete scrip)

Text: SO SHALL THY JUDGEMENT BE: THYSELF HAST DECIDED
IT."

Similar Nath. & David, prophs can do bcuz G protect

A. die bcuz no "Take Rap" opp & endup Tak Rap

G giv opps & peop no take, yet only cum 1nce usually

rap up own individ worl neglec G priors 4 lives

4 get this life prelude next life

Dickens Xmas Carol, Scrooge & Marley ghost,

Good man in business! Mar: Busi! Mankind my busi,

comm welf, charit, mercy, 4bearance, benev all my busi"

2 late Mar lern Tak Rap opp & mak most of it

(Poem LeTourneau -- Do It Now)

sad words: 2 late, If, Like do over etc.

many think G no speak & miss Tak Rap opp

Hav ever lk bak C U rt place rt time? That G speak.

(Illus Harrisburg my life Hsbrg Mall)

G push prod me, I cud walk way that day never know
hunger that man hart

(Illus Dwite L. Moody & Uncle Reuben)

Unnecess end many peop refuse Take Rap wen cums

Yg peop tell "2 yg 4 relig, later,"

parents say, "will let child choose relig later"

How many yg peop U.C do this? How many mak choice?

Not 2 many, & many, many go thru life never told of
luing G & redeeming Saviour

If sum1 Ur hommUr fam need told G & wonderful luv,
why not Tak Rap 2day & share this him/her?

If per need set own house order, why not Tak Rap
2day & do it?

2morrow mayB 2 late/sum1 1nce say, "Opp knok 1nce"

This rt, rarely get chance sam opp over again

Remem fateful words A. "So shall thy judgement be:
Thyself hast decided it."

"Taking The Rap!"

Text: 1 Kings 20:40, "And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, "SO SHALL THY JUDGEMENT BE; THYSELF HAST DECIDED IT."

Scripture: 1 Kings 20:35-43

A certain woman lived next door to a Protestant church in a little town, and she was sitting quietly on her front porch on a warm summers night enjoying the locusts and the crickets. The choir of the church was practicing that night and the windows of the church were open because of the heat. The minister left the church and walking past the front of this womans house noticed her sitting there and thinking she was enjoying the singing of the choir remarked, "Good Evening, Mrs. Jones. What a loud noise they are making tonight." "Yes," she ~~xxix~~ agreed innocently, thinking of the insects. "And isn't it odd -- I'm told they do it all with their hind legs."

Now that is what is known as perfect timing, saying the wrong thing at the right time. Or is it the right thing at the wrong time? But in any event I believe that it illustrates a point I would like to make. The point being that although Mrs. Jones made the wrong remark, she did respond with something. The scripture we used this morning illustrates this point, but in a different way.

In this scripture we read of a prophet playing out a parable for a very special reason. This prophet who is not named, but is thought to be Micaiah because of what he speaks to Ahab in the following verses, and how in the ~~next~~ 22nd chapter predicts again the death of Ahab. But this prophet, calls another prophet to him and asks this prophet to hit him. The prophet refuses and is condemned for not obeying what the prophet claims is the word of God. The prophet predicts that this fellow was going to be killed by a lion as he departed, and he was. This by the way is not out of the ordinary, because there were prevalent in Palestine at this time, and they multiplied rapidly because of depopulization due to war in this area. So the prophet who would not obey the command of God as given to ~~another~~ another prophet is slain by a lion. Next, this prophet goes to yet another man and makes the same demand of him. This man complies and wounds the prophet. The prophet departs and positions himself ^{by} ~~ix~~ the road where King Ahab will be passing. He is there to confront the king in the name of the Lord. He is wounded and therefore does not appear out of costume for what he is going to do. Perhaps he was

told by God to become wounded so to better bring home the significance of what has taken place in the life of Ahab and Israel. But in any event he is sitting beside the road with his head bound up in a bandage so the king would not recognize him. As the king is coming past, this prophet hails him and asks to speak with him about a problem he has. He informs the king that he was entrusted with a duty to guard a prisoner, and was warned that if the prisoner escaped, he was going to lose his life instead of the prisoner. He explains that he was busy taking care of some other duties, and the prisoner had escaped.

Whereupon, the king declares, "SO SHALL THY JUDGEMENT BE; THYSELF HAS DECIDED IT." And the prophet at this point removes the bandage from his face much to the amazement of the king, and the prophet declares to Ahab that because Ahab has spared the life of King Ben-Hadad the Syrian king, whom God had said was to be destroyed, King Ahab is to be killed instead. And Ahab went to his place, angry and sulking.

In chapter 22 we read of the death of Ahab at the hands of Ben-hadad in a later battle, and all because he had taken the opportunity which God had given him to destroy an enemy of Israel.

The prophet in this story is similar in character to the prophet Nathan who dared to stand up against King David and to accuse him of immoral behaviour as well. But in this instance, as well as the instance of involving David we see that a prophet could stand against a king without recrimination. This was due partly to the very Holy office of the prophet, but more likely because of the Divine protection of Almighty God.

In this portion of scripture we see that God is continually placing obligations as well as opportunities in the path of His people and God expects His people to respond in the proper way. ~~xx~~ Instead of Ahab Taking The Rap of opportunity and doing what God wanted, he found himself later, "Taking The Rap," because he didn't. Opportunities come and go, but very rarely if ever, do we get the chance to once again seize upon an opportunity to do what we should have done in the first place. This is one of the qualities of life that we need to learn

as early in life as possible. We become so enmeshed in our little individual worlds with which we each surround ourselves, that we neglect to look for God's priorities for our lives. We are so busy living this life that we neglect to remember that this life is merely being lived as a prelude to the life to come. Ebenezer Scrooge in Charles Dickens "A Christmas Carol," is confronted by the ghost of his late partner Jacob Marley, who had been just as stingy in life as old Scrooge. Scrooge remarks to Marley who has come to save him from a similar fate as his, "But you were always a good man of business." And Marley's ghost cries out, "Business! Mankind was my business; ^{the common welfare was my business;} charity, ~~forbearance~~ mercy, forbearance, and benevolence, were, all my business." But too late he had discovered what God's priorities were. In life he should have been "Taking The Rap" of opportunity and making the most of it.

A little poem ~~taken from~~ that comes from Mr. LeTourneau states "Do It Now." (Read poem) This is what we all need to remember and do, but alas we so often do the reverse. Some of the saddest words and phrases in the English language are the negative terms, "If, I wish I could do it over again, It's too late, and perhaps a few others that you may be able to think of. I think we can all look back at different aspects of our lives and realize that ~~we~~ instead of "Taking The Rap" of opportunity, we have let opportunities slip by. I think that too often people who should be living their life in a manner whereby God can be speaking to them, live life another way simply because they feel that God does not speak to them. If you have ever felt like that, can you not look back at some point in your life when you did something that helped someone, or showed someone the love of God? And if you analyzed ~~it~~ the event you began to see that you just happened to be at the right place at the right time? That is God speaking to you in undeniable tones and ways. Let me share with you an incident that happened to me in Harrisburg that showed me how God directs us and lets us "Take The Rap" if we really want to find Him and follow Him.

~~This~~ (Illustration of Catholic man accepting Christ)

This was not my doings, but it was God pushing and prodding me. I could have walked out of that shopping center that day, and would never have known about

the hunger in that mans heart.

Dwight L. Moody the famous evangelist and Preacher ~~talked~~ told a story of a man he came in contact with in the early years of his life.

(Illustration of Uncle Reuben)

This I believe is the unnecessary end of ~~Ma~~ many folk who refuse to "Take The Rap" when it comes. I hear ~~of~~ young people tell me, "I'm too young to be concerned about religion and accepting Christ, I'll do that when I'm a little older." Or parents will tell me that they are not going to send their children to church and Sunday School because the kids do not want to go, and they are going to be left to make their own choice when they become of age. How many of these young people do you actually see coming into the church at the age of choice? Not too many, and many, many of these folk go through life ~~with~~ never being told of a loving God, and a redeeming Saviour.

If there is someone in your home, or your family ~~that~~ ^{WHO} needs to be told of God and His wonderful love, why not "Take The Rap" today, and share this with him or her? If perhaps you need to set your own house in order, why not "Take The Rap" today and do it? Tomorrow may be too late. Someone once said, "Opportunity only knocks once," and mostly they are right. Very rarely do we get the chance to have the same opportunity over again. Remember the fateful words of Ahab, "So shall thy judgement be; thyself hast decided it."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SEVENTH SUNDAY AFTER PENTECOST JULY 6, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PAULA STEPHENSON, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 10:00
PRELUDE MUSIC: "A SONG IN SUMMER" SOUTHBRIDGE
"IN THE CHURCH" BLAKE
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 443 "O BEAUTIFUL FOR SPACIOUS
SKIES"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O GOD, WHO PUTTEST INTO OUR
HEARTS SUCH DEEP DESIRES THAT WE CANNOT BE AT PEACE
UNTIL WE REST IN THEE: MERCIFULLY GRANT THAT THE
LONGING OF OUR SOULS MAY NOT GO UNSATISFIED BECAUSE
OF ANY UNRIGHTEOUSNESS OF LIFE THAT MAY SEPARATE US
FROM THEE. OPEN OUR MINDS TO THE COUNSELS OF ETERNAL
WISDOM; BREATHE INTO OUR SOULS THE PEACE WHICH PASSETH
UNDERSTANDING. LET OUR HUNGER AND THIRST BE FOR RIGHT-
EOUSNESS, THAT WE MAY BE FILLED WITH THE BREAD OF HEAVEN.
O LORD, GIVE US GRACE TO SEEK FIRST THY KINGDOM; AND WE
KNOW THAT THOU WILT ADD UNTO US ALL THINGS NEEDFUL.
AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: GALATIANS 5: 1-18

HYMN No. 439 "GOD BLESS OUR NATIVE LAND"

*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE
OFFERING

OFFERTORY: "TRAUMEREI" SCHUMANN
SOLO: "GOD'S TOMORROW" A. H. ACKLEY -
BY HOWARD BOLAM

SERMON: "HELL, CANNIBAL, AND BOOK!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 399 "ONCE TO EVERY MAN AND
NATION"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE "GRAND CHORUS" DEMOREST

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. NICK NOHACH IN MEMORY OF MR. NOHACH'S
"MOTHER".

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI,
JOHN REDMAN, DAN BOSKO, ROBERT KANUER, CHARLES PENAR.
MR. & MRS. RALPH KILLEAN WILL REPRESENT COUNCIL AT THE
DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. DORIS

ZAVACKY, MRS. BARB VARGO AND PATTY BASCHORE.

THE ATTENDANCE LAST SUNDAY WAS 163.

TUESDAY - 7:30 - SPECIAL MEETING FOR VACATION BIBLE
SCHOOL TEACHERS AND WORKERS.

WEDNESDAY - BUDGET AND FINANCE COMMITTEE MEETING.

THURS. - 7:00 - BIBLE STUDY GROUP - EVERYONE IS
WELCOME.

WE WELCOME ALL THOSE THAT MIGHT BE VISITING WITH US
TODAY - PLEASE SIGN A FEW CARD AND THE GUEST BOOK
IN THE NARTHEX OF THE CHURCH.

"ALMIGHTY GOD, WHO DIDST LEAD OUR FATHERS TO THESE
SHORES THAT THEY MIGHT LAY HERE THE FOUNDATIONS OF
CIVIL AND RELIGIOUS LIBERTY, BLESS TO US THE GLORIOUS
HERITAGE OF FAITH AND FREEDOM WHICH WE HAVE RECEIVED
FROM THEM. PRESERVE THOU THE NATION WHICH WAS
ESTABLISHED BY THEIR PRAYERS, THEIR HEROIC DEEDS,
AND THEIR SACRIFICES. HELP US TO BE TRUE TO THE
GREAT IDEALS FOR WHICH THEY STOOD, AND MAY OUR
COUNTRY EVER BE THE HOME OF JUSTICE, LIBERTY, AND
TRUE BROTHERHOOD. DEFEND IT AGAINST EVERY PERIL,
AND MAY IT BE INCREASINGLY A BLESSING TO ALL THE
WORLD. AMEN."

PAULIPER
YOUTH PICNIC ~~CANCELLED~~ UNTIL AUG

"Bell, Cannibal, & Book!"

Text: Galatians 5:1, Stand fast therefore, in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage.

Scripture: Galatians 5:1-18

Salute flag, greet each other, feel anything?

(Illus missionay, dotter, imigrant & want 2 live)

All Amers do whether immig or native

Lib Bell Indep Hall Phila & crack symbolic future US

Splits: N & S, Viet Nam, Stud unres, radi activs,

Watergate, corruption etc.

Jul 8, 1835 split fun Ch, Jus Marsh,

on Bell: Lev 25:10, PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO THE INHABITANTS THEREOF."

OT & country fnded relig freed

P & Exegete scrip 4 morn

world hungup 2day pleas, etc, & C mor declin allside

We surround by C's, we think natives eat peop,

But these C's devour mind, inteal, relig, USA ideal

Thez peop, societs sam as if grab & eat & must oercum

C's Mad Murry Ohare, Am Civil Lib Un, elect appt

officials graft, greed, corrup, quest power, & tax poor

2 achieve ends.

Thez C's mor thret Communs outside/let dev tak oer

Bcuz of C's need get bak 2 Book, & book BIBLE

lrg denom inn strug Bible vs man,

Bib bild cong, denom, ch, turn from declines

Sup crt Bib schools, prayers & insert filth corrup books foist on children

thus disrespec, lawless 4 authoraties

Once norm 2 B patriotic, now suspect sing Nat Anth

2 each gone dwn drain Bcuz avg citizen no speak &

thret all sides 2day all Bcuz refuse liv, act G wants

Need get bak 2 basics, comp trust Blief G.

Code ethics 4 lives all must liv by,

& guide 4 life must B G's Word daily read, used

(Illus. P. Harvey & THEY)

He advoc, I advoc, any preach shud advoc turn bak 2

G's Word, let rule lives

Man this cong, no bring Bib, ashamed take stand G

Sum day face G & explain why ashamed Him

Let us this day resolve: we assert indep from world

& society, & we fite 4 freed as sot & bot by Bell,

We fite gainst C's who wud destroy this nation &

all stands 4,

that Book will Bcum 4 us very textbook by which

we liv, & by which we rule our lives, & lives of

our families.

"Bell, Cannibal, & Book!"

Text: Galatians 5:1a, "Stand fast, therefore, in the liberty with which Christ hath made us free."

Scripture: Galatians 5:1-18

Salute to the American Flag, (standing of course, and then be seated).

(Illustration of immigrant coming to America & crying, "I Vont to liff.")

I think this is a good example of what any person be he native American, or immigrant wants from America, and that is to live. To live, in freedom and to be able to enjoy the freedoms that Ameirca has stood for for 200 years. In fact we have a symbol which stands in Independence Hall in Philadelphia, which is known as the Biberty Bell. All of us probably know some history of this famous symbol, and in particular we know that it is cracked but did you ever stop to think that the crack in the bell could have been a symbolic prediction of future events in our country?

If we look back at some of our history we see for instance that our nation was split over the very grave issue of slavery. And this tremendous split brought a out the horrible war between the South and the North. Many of the wounds inflicted upon our nation because of this conflict have created splits in our nation that have never healed, and perhaps may ~~never~~ conceivably never be resolved.

Or think of the ^{more} recent splits ~~that have been caused~~ which have been created by different groups in our nation. We can think back a few years to the student unrest on the college and universtiy campuses which have caused splits between the students and law enforcement officers. We can think of the splits that have been caused by radical activists in fire bombings and creating civil disobedience and unrest. We can think much more recently of the widespread split caused by the Watergate scandal, that rocked the very foundations of our government. *AND HOW ABOUT THE SPLITS CAUSED BY VIET NAM?*

All of these perhaps were alluded to quite innocently when the Liberty Bell cracked on July 8, 1835, while being tolled for the funeral of Chief Justice Marshall. This famous bell bears the equally famous inscription which is taken from Leviticus 25:10, "Proclaim liberty throughout all the land unto all inhabitants thereof."

This is all the more meaningful when we realize that this was an Old Testament ^{which} Scripture, which was being set forth in a new nation ~~that~~ ^{that} was founded ~~under~~ upon religious freedom.

In our Scripture for this morning Paul spoke of this freedom. He said, "Stand fast, therefore, in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage." He was telling these people of Galatia that they were to recognize the freedom that was theirs to enjoy through Christ. They were no longer slaves to ~~sin, and more~~ the Jewish Law, and more important they were no longer slaves to sin, simply because they had accepted Christ and were set free from all of this. Paul goes on to exhort these people to live their lives as free people. This freedom was to be a freedom in which they loved their neighbor as themselves, and by this show of concern and compassion for others they would see the freedom apart from the Law. He also told them that if they would submit themselves to the will of the Holy Spirit which would ⁱⁿ tell them when they came to Christ, then they would indeed find they were no longer under the Jewish Law.

This is just as true today as it was when Paul first penned these words, but unfortunately the world is just as much hung up on the things of this world, as the people of Galatia were in Paul's day. In fact, the spiritual condition of the world is much worse due to the fact that there are more people living upon the face of the earth than at the time of Paul. We see the spiritual and moral decline more markedly in these United States, simply because we are closer to the action than we are the other parts of the world. ~~The~~ We are surrounded on all sides by Cannibals. I am sure that at the word Cannibal we think of some sort of natives who are awaiting to cook us in a pot and devour the flesh on our bones. But I am referring to those Cannibals who are striving to devour our minds and our intellect. Those who are striving to devour what vestige of religion there may be left in our nation. And those who are striving to devour all of the things that have made this country great. These people and societies are just as much Cannibals as if they would grab each of us personally and cook us for a meal. These are the Cannibals we need to overcome just as the

Missionaries and early settlers of far off lands had to overcome them literally in foreign lands.

In case there is some doubt in your mind as to whom I am referring, you should understand that I am speaking of the Cannibals of the type of Madelyn Murry Ohare and how she and her ilk would tear down everything ~~ix~~ pertaining to God, simply because she is of the devil and the devil cannot stand things of God. I am speaking of the Cannibals of the American Civil Liberties Union who on the pretext of protecting American's rights, ~~are~~ ^{ARE} destroying the very rights that are and have been guaranteed by the Constitution. I am speaking of the Cannibals either in elected or appointed office who through their own greed, graft, corruption, and quest for power, would overthrow, and undermine, and tax the poor people out of existence to achieve their ends.

These Cannibals within our ranks today are more of a threat to the overthrow of our nation, than the communists without, who patiently wait for us to devour ourselves internally so they may step in and quietly take over the remains. And simply because we are beset before and behind with these Cannibals, is all the more reason that we need to get back to the book. The book of course is the Bible. In our nation today there is an inner struggle going on within one of the larger denominations concerning the authority of the Bible. It seems that the authority of man is being accepted in that denomination over the authority of Scripture, thus relegating the Bible to secondary importance. When we do this we are tearing down the very structure we are seeking to build. The Bible must be the foundation upon which we build any congregation or any denomination. It is a proven fact that when we turn from teaching it, and preaching it in the churches, the churches will decline. It ~~is~~ ^{is} conversely true that when we get back to teaching it and preaching it, the church has a new revival ~~of~~.

We have seen in the past decade or so that the highest judicial body in our nation has succeeded in removing the Bible from our schools, and of stopping the praying of prayers to Almighty God, and have seen instead the insertion of filth and corruption in the books that are being foisted upon our children as

required reading. Because of this re-interpretation of our Constitution, we have seen the lawlessness and disrespect for teachers and authorities in our public schools. Patriotism is now a dirty word ~~instead of~~. Where once it was the normal thing for everyone to be patriotic, a person is now suspect if he or she salutes the flag or sings the national anthem at a sporting ~~event~~ or public event.

Yes, we have let a lot of things go down the drain without too much of a struggle from the average citizen. And today we find ourselves being threatened on all sides. All because we refuse to continue to live and act as God wants us to. ~~But we live in a new and more advanced age, but the basis of life are still the same.~~ We live in a new and more advanced age, but the basis of life are still the same. We must get back to a complete belief and trust in God; we must have a ~~new~~ moral code and a set of ethics by which we all must live; and we must guide our lives by God's Word daily. Only in this way can we survive, as a nation, and as a people.

Paul Harvey the news commentator sums this up very well in an article he wrote. He speaks of that dim unidentified group we all refer to as "THEY." "They" of course are those who preach for all of the lifting of restrictions ~~of~~ of the laws and ordinances that keep us moral and ethical. He says: (Illustration of "They Misled Us," by Paul Harvey).

What he is advocating and what I advocate and any preacher should advocate today is that we ~~each~~ each one individually turn back to God's Word and let it guide and govern our lives. There are people in this congregation who refuse to bring their Bibles, because as one man said, "He is not going to force me to carry my Bible around." Why would someone say that? The answer is that person is ashamed to be identified as a believer in God. There is no other answer regardless of what that person may say. But remember this, someday when we stand before God how can we explain that we were ashamed to acknowledge Him before men? Let us today resolve that we are going to assert our independence from the world and society, and that we are going to fight for that freedom as it was sought and bought by a Bell. And that we are going to fight against the Cannibals who would destroy all that this nation and people stand for. And that the Book will

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
EIGHTH SUNDAY AFTER PENTECOST JULY 13, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
PAULA STEPHENSON, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.
PRELUDE MUSIC: "SHEPHERD'S PIPES" HARRIS
"IDYL" RICHOLSON
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 43 "WHEN MORNING GILDS THE SKIES"
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "ALMIGHTY AND EVERLASTING GOD,
WHOM THE HEAVEN OF HEAVENS CANNOT CONTAIN, MUCH LESS THE
TEMPLES WHICH OUR HANDS HAVE BUILT, BUT WHO ART EVER
NIGH UNTO THE HUMBLE AND THE CONTRITE; SHED DOWN THE
HOLY SPIRIT, WE BESEECH THEE, ON ALL WHO ARE HERE
ASSEMBLED: THAT CLEANSED AND ILLUMINED BY THY GRACE,
WE MAY WORTHILY SHOW FORTH THY PRAISE, MEETLY LEARN
THY WORD, RENDER DUE THANKS FOR THY MERCIES, AND OBTAIN
A GRACIOUS ANSWER TO OUR PRAYERS, THROUGH JESUS CHRIST
OUR LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE LESSON: ACTS 13: 26-52
HYMN No. 468 "JESUS, SAVIOUR, PILOT ME"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "To A WILD ROSE" MacDOWELL

CLARINET SOLO: "BLESS THIS HOUSE" BY NANCY LINK
SERMON: "OVER, OUT, AND BEGIN!"
PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 253 "TAKE MY LIFE, AND LET
IT BE"

*BENEDICTION AND THREE FOLD AMEN IT BE"
POSTLUDE "LIFT UP YOUR VOICE" NORDMAN

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
CLARA AND FLORENCE SHAKELY IN MEMORY OF "LOVED ONES"
SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.
MR. & MRS. ROBERT DELLEN WILL BE THE GREETERS AT THE
DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 146
NURSERY WILL BE PROVIDED TODAY BY MR. & MRS. BRUCE
FENCIL AND LAUREL STAUFFER.

HOSPITALIZED: HARRY PENROD, MRS. DOROTHY STEWART, (home)
AND MRS. JUDY CUSTEAD. WE WERE INFORMED THIS WEEK
OF A MINISTER IN OUR CONFERENCE WHO NEEDS OUR PRAYERS.
REV. CARL F. BEYER, 402 BELLA AVE. GREENSBURG, PA.
15601.

ANYONE INTERESTED IN JOINING THE YOUTH CHOIR (4TH
GRADE AND OVER) NEW CHOIR ROBES WILL BE ORDERED IN
THE NEXT WEEK OR SO, SO IF YOU ARE INTERESTED IN
SINGING WITH THIS GROUP - SIGN UP IN THE OFFICE NOW.
MR. & MRS. EVERETT McCANDLESS ARE MOVING TO 192 HOLIDAY
PARK BLVD. NORTHPORT, FLORIDA 33595, WE SEND OUR
BEST WISHES WITH THEM.

> YOUTH OVERNIGHT PARTY - JULY 18 - IF YOU ARE INTERESTED
> SEE DEBBY MELTON OR SHIRLEY RIEMER.

> THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

"PRAYER DOES WORK AS SURELY TODAY AS TWO THOUSAND
YEARS AGO, FOR ANYONE WHO IS WILLING TO MAKE THE
EFFORT TO CHANGE HIS DIRECTION AND FOLLOW THE PATH
TOWARD MORE ABUNDANT LIFE."

Welcome all visitors: sign in card or book

"Over, Out, And Begin!"

Text: Acts 13:43, "And when the meeting of the syna-
gogue broke up, many Jews and devout converts to
Judaism followed Paul and Barnabas, who spoke to
them and urged them to continue in the grace of God.

Scripture: Acts 13:26-52

(Illus. Bapt minis El Paso)

2 oft past only 1 suppos B full subject days ahe
avg laym lv ch no mov any direc 2 chang lif wks,
WHAT IS WORSH SUPPOS DO 2 US?

(Illus wom & hus, mink coat, ch no do 4 Henry etc)

(Illus Richard DeHaan blessing from ch)

Ps 122:1, I WAS GLAD WHEN THEY SAID UNTO ME, LET US
GO INTO THE HOUSE OF THE LORD.

Wors shud B this 4 all/ 2 sing, prais, pray, hear
EXEGETE ACTS 13:26-52, P 1st serm, & set examp fut pr
Story Js Xp main preach, not nice story, jokes entert
procl Sav die 4 ea 1 us, this purp of preach
then invit & ask mak decis accept Xp

No need Alt Call all time, but ince wibe Beuz
unbelievs almost any service

Sum cong uptite bout this, they wrong we need know Js
P pr tru Gosp no frils & read enthus respons vs 42

Vs 43 sot instruct, went 4th, vs 44 examp this.

Sumbod did job & Jews no lik, so P pr 2 Gentiles

(Illus girl luv G a little)

We C know wors bout, but mor than Luv G little, if do
miss out real exper worsh.

We go thru worsh, get OVER, go OUT, but is it end?

(Illus 2 sisters ch, 1 ask serm over, other no & Go)

(Illus Richard DeHaan ch attendert & wrong of it)

Ch Wor no 4 edific, no so much zesured, but go & feed
No 4 purp hear intellect think, as how us inteal tell
others of luv ~~xxx~~ of G

no expec G giv us sumthin, rath give 2 G

(message from Thes Days member shar with me)

(Author Thes Days write & quote this)

I lik, yet how many redy Bgin? mor lik redy eat, etc

2 go out Bgin put pract wat lern Worsh difficult

U may think serm diffi, just try do it

4 sum OVER, OUT, think no mor 4-6 days/shud B, O, O, Bgin
short wil end/this wk speak sum? Js, luv of G

cud B neigh, rela, friend/invite, bring, car pool.

call inact memb, say missed, invite, mak eff 2 bring

I no think OV, ~~xxx~~ & just go Out. insted let Us Bgi

Invite any speak talk bout Js, mak appt, C me office

Now SERVICE SHUD B REDY 2 BEGIN.

"Over And Out, And Begin!"

Text: Acts 13:43, "And when the meeting ~~was~~ of the synagogue ~~was~~ broke up, many Jews and devout converts to Judaism followed Paul and Barnabas."

Scripture: Acts 13:26-52

(Illustration of Baptist minister in El Paso Texas), A minister in El Paso gave his sermon title to his secretary to be posted on the outdoor bulletin board. ~~She did this and then added her own postscript to the~~ The title was, "Hope and Faith." She added her own postscript to this with the words, "The pastor is full of his subject." The next week the pastor gave her his sermon title which was "Hell," and she put this on the bulletin board, but neglected to remove the sentence she had placed there the week before.

Now in some odd way or other I am trying to say that too often in the church the pastor is the only one who is to be filled with his subject, and following the morning worship service, the average layman leaves the church and many times is not moved in any direction to change his life in the coming days or weeks. Yet, what is it that worship is to do for us?

(Illustration of wealthy woman and her husband), As they were leaving the church and walking toward their car, this certain woman asked her husband, "Did you see that beautiful mink coat on the woman sitting two rows in front of us and to our left?" "Never noticed her," the husband replied. "Well, Henry," she snorted disgustedly, "A lot of good going to church does you!"

This is one way of looking at it. ~~Rix~~ The Reverend Richard DeHaan tells of a man who was speaking to another member of the same church and he said, "I get a blessing from our pastor's messages almost every Sunday, and when I don't, I'm usually to blame because of my own unspiritual attitude." This man knew the value of worship and he tried to enter into it in the proper frame of mind. David wrote in the 122 Psalm, "I was glad when they said unto me, let us go into the house of the Lord." He looked forward to it with anticipation. This is what worship should be for each person who enters into it. It is a time of coming and of striving to meet with God. To sing His praises, to speak to Him in prayer, and to hear a message from His Word.

~~Someone suggested to me the use of this scripture for today, and the idea which was presented in the devotional booklet these days. The author writing in it stated, 'that really happens when church breaks up? when the worship is over the service~~

In the book of Acts we read in the 13th chapter of Paul conducting a service of *THIS IS PAUL'S 1ST RECORDED SERMON.* worship. We began our scripture reading at the point where he was presenting, - *TO HIS*

listeners the Gospel message. Paul was setting forth for preachers of the future, the manner in which we should go about preaching. The story of the life and ministry of Jesus Christ must be what is the main preaching in the church. It is not the place of the man in the pulpit to just tell nice little stories or jokes that entertain. But instead to proclaim each and every time when preaching of and about the Saviour who died for each one of us. This is what the main purpose of preaching is to be. ~~Thenxxxxxxxx~~

The next purpose after preaching this Gospel is to extend some sort of invitation or to ask for the listeners to make a decision to accept this Saviour into their lives. It need not be an actual Altar Call each Sunday, but we must bear in mind that we need to extend Altar Calls from time to time. There are those who frown upon this in some congregations and who feel this is not necessary. But it is necessary, because at any given time of worship there probably ~~are~~ are people in the audience who have not accepted Christ as their Saviour. Therefore the invitation should and must be given to do so.

As we read this scripture for this morning we see how Paul preached the true Gospel with no frills or anything that would detract from it. In fact Paul ^{OT} quoted scripture at several points to emphasize what he was trying to state. We read that there was such an enthusiastic response to his message that on the way out of the synagogue, they requested that he preach a similar message the next Sabbath or the next Saturday morning. (vs 42)

But in the beginning of vs 43 which is our text for this morning, we read, "And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas." Thus we are given to understand that at the conclusion of the service, some of those there were moved by the message to seek further help and instruction for their lives. We are not told that they went forth and began to speak to others about Jesus Christ, but yet the implication is there, because in very next verse we are told that almost the whole city was gathered to hear the Word of God.

Somebody had to be out doing the witnessing and doing the inviting to worship. It was literally impossible for the disciples to reach so many people in such

a short time. So we must infer from all of this that those who came to Paul following his message were instructed how to bring others not only to church, but to an acceptance of Christ.

This caused some problems for Paul and the disciples as we read in the remainder of the chapter. The Jews hardened their hearts to the message of God in Christ, and so ~~the Gospel~~ at this time the Gospel was preached to the Gentiles instead of the Jews.

(Illustration of little girl, "Just loving God a little").

Now I think all of this gives us a very good idea of what worship is, and how we should do it, and how it should change our lives. But if we just leave it as coming to church and "Loving God a Little" as the little girl said, we are missing out on the most important element and purpose of worship. We come to church, we go through the worship experience, we get it "Over" and then we go "Out", but is that the end? Two sisters were sitting in church one Sunday, and the younger one leaned over and said to the other, "Is the sermon done now?" "No," replied the other one, "the sermon is only preached, we must ~~xxx~~ go out now and do it."

~~This message was prompted by one of our members sharing with me something which he had read in the devotional booklet "These Days."~~

The Reverend and Richard DeHaan ~~wrote in one of the issues,~~ writing about this states,

(Illustration of ~~Expect A Blessing~~) *CHURCH ATTEND. RT WRING OF WORSHIP*

Church worship is not for entertainment it is for edification. It is not so much to be fed, as to feed our souls. It is not for the purpose of hearing intellectual thinking as it is to learn how to use our intelligence to tell others of the love of God. It is not only expecting God to give us something, but rather it is our giving of ~~for~~ ourselves to God.

This message was prompted by one of our members sharing with me something which he had read in the devotional booklet entitled "These Days." The author of the article on that particular day last year wrote, "What really happens when the church breaks up? When the worship is over the service should be ready to begin." I like that. "When the ~~service~~ ^{worship} is over the service should

be ready to begin. Yet how many people are ready to begin service? It is more likely they are ready to go and eat, and forget about church until next Sunday morning about an hour or so before church is to begin.

To go out of this building and to put into practice in the world what you have learned and heard here, ^{one of} is the most difficult things in the world. You may think that it is difficult to sit through one of my sermons, but it is more difficult putting the things in the sermon into practice. I am sure for some people it is merely, "Over And Out," and think no more of church for six more days. But instead it should be, "Over And Out, And Begin."

We will end our weekly ^{hour} ~~service~~ of worship in a few more moments, but I would like to impress upon you the necessity of striving to live this week in a different way, simply because you have worshiped God this morning. Take a few moments sometime this week to speak to someone about your Saviour Jesus Christ. Perhaps you have a neighbor living near you who is lonely and in need of love. Speak to he or she about God's love. You might try to invite one of your friends or neighbors to ~~church~~ come with you next week. We speak of car-pooling and I see some of our church members doing it, and more of us should. Perhaps you can think of a member here whom you haven't seen here for a while. Call him or her and tell them they are missed and make an effort to bring them.

Let us not think of this service as being "Over" and go "out", but let us think instead of it as just beginning. If there are any here who are having difficulty in understanding what religion and the love of God is all about, please see me and I will strive to help you. If any of you feel that you do not know the Saviour as you should I shall be glad to assist in ~~my~~ your life. Either go into my office and wait a few moments until I am through in the Narthex, or call me and we will make an appointment. But let us each one be aware of what we should and must begin in our lives.

OFFICE BUILDING - BILLINGS 33

BILLINGS - CHEYENNE - DEER LODGE - ROCKY MOUNTAIN

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
NINTH SUNDAY AFTER PENTECOST JULY 20, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY BASEHORE, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP - 10:00 A.M.

*PRELUDE MUSIC: "PASTORALE" CRAIG
"SIMPLE AVEU" THOME
SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
*PROCESSIONAL HYMN No. 30 "COME WE WHO LOVE THE LORD"
*ASCRIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "O LORD, our Heavenly Father,
we offer and present unto thee ourselves, our souls
and bodies, to be a reasonable, holy and living
sacrifice unto thee. Take us as we are, and make us
more fit for thy service. Use us for thyself and for
the edification of thy church. We are not our own, but
thine, bought with a price; therefore claim us as thy
right, keep us as thy charge, use us as thou wilt, and
when thou wilt, to the glory of thy Holy Name and the
good of our fellow-men; through Jesus Christ our Lord.
AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: "O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE LESSON: I Kings 19: 1-18
HYMN No. 76 "God is Love"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE AND WITH THY SPIRIT
*PASTOR: LET US PRAY
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFER BY "THE LOTUS FLOWER" SCHUMANN

SOLO: "I ASKED THE LORD" - J. LANGE - BY
MRS. VON MALONEY

SERMON: "ONLY I!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 462 "JESUS, KEEP ME NEAR
THE CROSS"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE "POSTLUDE" CRAMER

----- *CONGREGATION STANDING - -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. CARL W. HOLLEFREUND, JR. TO THE "GLORY OF
GOD".

SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE
VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.
DEACON AND MRS. DAVID CURTIS WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 180.
NURSERY WILL BE PROVIDED TODAY BY: MRS. CARL HOLLEFREUND,
SUE HOLLEFREUND AND NANCY LINK.

> TODAY - ARC CAMPING - THIS COMING WEEKEND - JULY 25
THRU 27, - PYMATUMING. A MEETING OF THOSE GOING
CAMPING IN THE UNDERCROFT IMMEDIATELY FOLLOWING THE
CHURCH SERVICES TODAY. MORE RESERVATIONS WILL BE
ACCEPTED AT THIS MEETING.

> TODAY IS THE LAST DATE TO SIGN UP IF YOU INTEND TO
BE IN THE YOUTH CHOIR - ROBES WILL BE ORDERED THIS
WEEK. SIGN UP IN THE OFFICE NOW.
A REPORT FROM THE TENTH GENERAL SYNOD OF OUR DENOMINATION
IS ON THE BULLETIN BOARD IN THE NARTHEX. THIS IS JUST
A PRELIMINARY COPY AND WE WILL BE RECEIVING MORE
INFORMATION LATER AS TO WHAT TOOK PLACE AT THOSE MEET-
INGS IN MINNEAPOLIS.

> THE CONFIRMATION CLASS FOR NEW STUDENTS (2 YEARS) AND
FOR 2ND YEAR STUDENTS (TO BE CONFIRMED PALM SUNDAY -
1976 WILL BEGIN SEPT. 8 DURING THE CHURCH SCHOOL
HOUR. IF YOU HAVE NOT SIGNED UP IN THE OFFICE FOR
THE NEW CLASS - PLEASE DO SO NOW SO THAT MATERIAL CAN
BE PURCHASED IN ADVANCE.

WE HAVE A PAIR OF WHITE NYLON GLOVES AND A BAR -BLACK
AND WHITE UMBRELLA IN THE OFFICE - ANYONE LOOSE THEM?
TODAY - BAPTISM AT 2:00 - IF YOU NEED YOUR BABY
BAPTIZED CONTACT THE PASTOR THIS MORNING.

WE EXTEND BEST WISHES TO GUY AND MILDRED WILES
THEIR RECENT MARRIAGE.

CHURCH AT FAIR 7.30-8:00?

VACATION: ADAMS, WILKINS, BRENNAN

WELCOME VISITORS

EAST DELTA PARISH, U.C.C.
REV. RALPH C. LINK
VISITING PASTOR
BUTLER, PENNSYLVANIA

AUGUST 17, 1975

PRELUDE

INVOCATION

LET YOUR LIGHT SHINE!

* HYMN

RESPONSIVE READING 38

SCRIPTURE READING I Kings 19:1-18

PRAYER

ANNOUNCEMENTS

OFFERING

* DOXOLOGY

* HYMN

SERMON "ONLY I!"

* HYMN

* BENEDICTION

* POSTLUDE

* PLEASE STAND

This week's bulletins are given by Mr. and Mrs. John Hartman.

Mrs. Ella Wozniak is recovering from surgery. She would be very pleased to hear from you. Her address is Room 376, St. Joseph Hospital, Marshfield, Wisconsin 54449.

Mrs. Nora Lester is a patient at Little Traverse Hospital in Petoskey. She is in Room 160. Your cards and prayers will be greatly appreciated.

Next Sunday we will welcome our new pastor, Gordon Fox, and his family.

LITTLE THINGS

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Little deeds of kindness,
Little words of love,
Make this earth an Eden,
Like the Heaven above.

HUMILITY

Robert Herrick

Humble we must be, if to Heaven we go;
High is the roof there, but the gate is low.

"Only I !"

Text: 1 Kings 19:10,14,

"I have been very jealous for the Lord of Hosts. For the children of Israel have forgotten thy covenant through down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away."

Scripture: 1 Kings 19:1-18

(illus. of man & things getting worse)

This pt in Scrip find Elij, things get worse sted be EXEGETE scrip. tell slay prophs Baal, Jez prom kill, Dr. Sockman "Fam gens Hannib, Fred Grt, Washington most danger after defeat, others most vuln aft vict Elij examp this, slink lik thief, no taste vict, sad etc (tell rest of Scrip)

Perhaps C selves this story, cum 2 pt WHAT THE USE? all futile, despair, feel useless.

Elij: Ther ONLY I gainst all foes, why beat hed/wall, Wat profit Me?

In pres world quest rise freque, we try live rt & all rd C those no Blieve prosper, get rais, big opps.

We Bgin feel it ONLY I who Xpian this family, Nhood, job, town etc It ONLY I involv try do G will

(illus missionary cheerful in adversity)

T, is difficult, many peop withdraw shell, from world

Physcolog, psychiatrist sot after, but most never say 2 B rt selves, need get closer 2 G

Only aft admit wat we R, & C self as really R, G

n speak 2 us

Story Elij show G not always in spectact, but small voice

We expec grand things & not always G do that way,

push butt age, expect G answer same way, snap fingers

Compare G & computers, but G no oper lik this

(illus Clown & doctor)

Many lik this, holl shel want B entert, amus, so 4get probs, cares etc

ther no magic cur 4 futility, only cur Cum 2 Sav,

HE say, "Cum 2 me all labor, hvry lad & I will giv U res

He extend invi cast cares, probs Him,

But lik Elij we rath go sit cave & hide Peop mak big deal cum 2 Xp, expl intell, or say 2 emot not 4 me.

only many tim wen mak lif compl mess we turn 2 Js

(illus Capt Coutts accept Xp)

This need ea do, & then no Only I, But I with Js lead guide me.

we never alone again, this joy of Xpianity
Paul say Gala 2:20 (read)

This removes the Only I feeling & replaces it with
relationship that cannot be gained any other way.
In fact it a relationship cannot understand if not
tried.

Insted feel just Me against world, it is Christ who
liveth in me & ~~gives~~ makes it possible 2 overcum
futility.

Paul say Rom 8:37-39
(I know that all things shall be made subject to me, if I am made subject to Christ)

For we are more than conquerors through Him who loved us.
Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

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Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

Forasmuch as we are now dead to sin, we shall live to Him who has loved us.

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"Only I !"

Text: 1 Kings 19:10, 14,

"I have been very jealous for the Lord of Hosts. For the children of Israel have forgotten thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away."

Scripture: 1 Kings 19:1-18

(Illustration of man and things getting worse: I am sure that most of you have probably heard the story of the man who ~~had~~ seemed to have everything go wrong in his life by a series of progression. No matter what he did nothing seemed to go right. He lamented this fact to one of his friends, and his friend told him, "Cheer up, things could be worse." So the man says, "So I cheered up, and sure enough things got worse.")

This is about the point in the life of the prophet Elijah that come to in our Scripture for this morning. Very shortly before this Elijah had challenged the heathen prophets of Baal on Mt. Carmel and had not only proved that God was the only God, but had slain the prophets of Baal as well. Thus it is not surprising to read in the opening words of this 19th chapter that Ahab reports this to the wicked queen Jezebel, and she promises to kill Elijah. Elijah being of the same stock as all men, fears for his life and flees. In all probability Jezebel would have had him killed on the spot if she so chose to do so. The indication of her sending a threat to Elijah was an indication that she wanted to scare him to the extent that he would get away from them and flee. And Elijah does just this.

Dr. Ralph Sockman the noted clergyman

~~XXXXXXXX~~ once said that just as famous generals such as Frederick the Great, Hannibal, and Washington were never so dangerous as the day after a defeat, so some persons are never so vulnerable as the day after a great victory. In this instance we can see that Elijah fell into this category. He had just won a great victory over Jezebel and King Ahab, and instead of being able to ~~enjoy the~~ savor the sweet taste of victory, he was forced to slink away like some common thief. He was so down and dejected that he asked the Lord to let him die. This story is so similar in some respects to Jonah that we can readily see the parallel in this one instance alone. An angel comes to him and supplies food and drink for him and requests him to eat which he does. He lies down to sleep and is awakened a second time by the angel and again is requested to eat the food supplied, and was able to travel for 40 days and nights on the strength supplied by the food. This in itself was a miracle from God. He arrives at the

Holy mountain of God called Mt. Horeb. And there he enters a cave. But much like Jonah, he finds he cannot escape God, for God comes to him and asks him what he is doing there. It is at this point that Elijah replies; (read text). He is then given instructions by God to go and stand upon the mountain. The Lord passed by we are told in a strong wind that broke rocks in pieces, but we are told the Lord was not in the wind. Next there is a trembling and shaking caused by an earthquake, but again the Lord is not in the earthquake. Next there is fire on the mountain, but again God is not in the fire. But after the fire, there is the still small voice of God which Elijah recognizes as the voice of God. And again God asks him what he is doing there. And once again Elijah answers in the same way; (read text).

It is at this point that Elijah is instructed what to do. He is to anoint Hazael as the king of Syria, and he is to anoint Jehu as king of Israel, and Elisha is to be anointed as the next prophet to take Elijah's place. Those who escape destruction from Hazael will be destroyed by Jehu, and those who escape destruction by Jehu will be destroyed by Elisha. And then God tells Elijah a strange thing. He informs him that there are 7000 people in Israel who have remained true to God, and have not worshiped Baal and the other heathen idols of their neighbors. This must have been quite a blow to Elijah, for he was dejected and defeated because he felt and thought that he was the only one who had remained true to God through all of these circumstances.

In this story as in several others which are similar to it, I think we can ~~xxxxx~~ individually see ourselves at a certain point in our lives. Perhaps we have been at this point several times, and it is the point of despair. The point of feeling useless and that all is futility in life. Elijah was saying, "What's the use? There is "Only I" against all of these foes. Why should I continue to beat my head against the wall? What will it profit me?" If we can see ourselves in this situation, then I am sure we know the feeling of this strong and courageous man of God. I know that in this present day world the question seems to arise in my life frequently. If we try to live as God wants us to live, and we suffer, and struggle, and despair, while all around us those

who care nothing about God in anyway, seem to get along much better than we do. They seem to have more opportunities than ~~we~~ us. They seem to get the raises and the advancements and somehow we begin to feel slighted and left out. It is at this point that we begin to think it is "Only I" who is a Christian in this neighborhood, or in this family, or in this job. "It is ~~only~~ I" who is involved in trying to do what God ~~wants~~ me to do.

This sense of futility is what is causing many people to crawl into ^a ~~their~~ shell so to speak and to withdraw from the world. It is this sense of futility which cause so many to seek the help and advice of the psychologists and psychiatrists. But generally one thing that these professional people never say is that to be be right with ourselves we need to get closer to God. It is only when we acknowledge what we are and we see ourselves as we really are, that God can speak to us. It was only after the Prodigal Son admitted that he was not right in the sight of his father, that God was willing to accept him. We need to realize that life is filled with frustrations and turmoils and that we are merely living on this earth not to serve ourselves, but to serve God. When we begin to put God first in our lives, it is then that life takes on a new meaning.

(Illustration of a missionary coming home & God speaking to him. Also the missionary who looked at the road of affliction promised by Jesus.)

Here are two good examples of people who had given their very lives in the service of Jesus Christ, and yet they had to remind themselves of the promises of God.

In this story of Elijah we also see that God is not always to be found in the spectacular. Elijah saw the evidence of the wind on the rocks. He saw the results of the earthquake. And he also saw the evidence of the fire. But he did not know God in any of them. It was in the least expected way that God spoke to him, and that was in the still small voice within his very heart. God often speaks to us in this manner when we expect grand and big things. God has a way of answering us in which we least expect it. We are so accustomed to this push-button age that we demand an instant answer from God. We can feed information into a machine and instantly receive answers from it. We can see

an event happen on TV and then see that event instantly replayed again. This is what we expect from God. What's the matter God, can't you answer my prayers? Can't you speak to me as soon as I ask something of You? But God doesn't operate like this. Perhaps He may answer us in an altogether different way than we expect. We go to the doctor and we seek a drug to cure all sorts of ills and conditions, and we treat God much the same way.

(Illustration of clown going to the Doctor for unhappiness)

Many of us are like this, just a hollow shell walking around wanting to be entertained and amused so we can forget our problems and cares. But there is no magical cure for the sense of futility. The only cure is to come to the Saviour and take Him at His word. He says, "Come to me all you who labor and are heavy laden and I will give you rest." He extends the invitation to cast our cares and our problems upon Him. But like Elijah we would rather go sit in a cave and hope to die first.

People try to make such a big deal out of coming to Christ. We either try to explain it away intellectually, or we try to pass it off as being something that is emotional and we don't go for that type of religion. It is only when we stop and consider what is involved and we see that without Christ as our Saviour our lives are a complete mess, and with Him we can live in the same mixed up world as we did before, yet with a joy, because we know that at the end of this often miserable journey, we shall be with Him. ~~This should make it worthwhile~~

(Illustration of Captain Coutts and accepting Christ)

This is what we each need to do, and then we will not feel that it is "Only I" against the world. But instead, it is "Only I, with Jesus to lead me and guide me." We will never be alone again for He promised, "Lo I am with you always, even unto the end of the world." We may never see the physical end of this world, but one thing is certain, that for each of us this world will come to an end when we die. To prevent futility from surrounding us, and enmeshing us in thoughts of withdrawal and isolation from the world, we need to take advantage of the gift offered by God through His Son Jesus Christ. This is what Paul was saying in Galatians 2:20, "Nevertheless I live, yet not I, but Christ liveth in

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 FOURTEENTH SUNDAY AFTER PENTECOST AUGUST 24, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 MARCIA MCBRIDE AND TERRY MCCLIMANS - ACOLYTES

 ORDER OF WORSHIP - 10:00 A.M.
 PRELUDE MUSIC: "GOTHIC SUITE" BOELLMANN
 "CLOISTER BELLS" ARCADELT
 SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)
 *PROCESSIONAL HYMN No. 380 "O ZION, HASTE, THY MISSION
 HIGH FULFILLING"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O HEAVENLY FATHER, WHOSE LIGHT
 AND LOVE SEARCH THE DEPTH OF MEN'S HEARTS, PREPARE US,
 WE PRAY THEE, FOR THY COMING. FILL OUR SOULS WITH HUMILITY,
 AS WE REMEMBER BEFORE THEE THE THINGS WE OUGHT NOT TO HAVE
 DONE, AND THE GOOD THINGS LEFT UNDONE, AND AS WE COME TO
 THEE FOR FORGIVENESS. PURIFY OUR THOUGHTS, STRENGTHEN OUR
 WILLS, KINDLE AGAIN IN US THE SPIRIT OF DEVOTION; AND
 ABOVE ALL, LIFT US INTO THY VERY PRESENCE, THAT, CONSECRATED
 ANEW TO THY SERVICE, WE MAY, WITH GLADNESS AND SERENITY,
 FOLLOW IN THE FOOTSTEPS OF HIM WHO CAME NOT TO BE MINISTERED
 UNTO BUT TO MINISTER, THY SONG, OUR SAVIOUR, JESUS CHRIST.
 AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: MATTHEW 10: 24-42

HYMN No. 304 "THE KING OF LOVE MY SHEPHERD IS"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "PETITE PASTORALE"

CAREY

SOLO: "MY HEART EVER FAITHFUL, SING PRAISES" BACH
 SUNG BY MRS. ROY McDEVITT

SERMON:

"SWITCH AND FIGHT!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 299 "LEAD ON, O KING ETERNAL!"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE "POSTLUDE IN F"

THYGERSON

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
 MRS. D. L. KINGSLEY AND DONALD KINGSLEY IN MEMORY
 OF "HUSBAND" AND "FATHER" - DELMAR KINGSLEY.

SERVING AS USHERS TODAY ARE: *DON KINGSLEY, DARVL
 TAIT, JOHN DREHER, GARY PENAR AND RICHARD MANGEL.
 ELDER AND MRS. ROBERT BASEHORE WILL REPRESENT COUNCIL
 AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. VIRGINIA
 MANGEL, MRS. MARTHA DEREWICKI AND PAULA STEPHENSON.
 THE ATTENDANCE LAST SUNDAY WAS 158.

HOSPITALIZED: MRS. EVELYN SHAKELY. - OUT
 MON. - 7:30 - WOMEN'S MARY FRUGH CIRCLE MEETING.

 OUR RELIGION IS TO BE A CONSTANT SOURCE OF JOY. AS
 PAUL PUTS IT, "THE KINGDOM OF GOD IS...JOY." IN FACT,
 JOY AND REJOICE ARE THEME WORDS OF THE NEW TESTAMENT.
 TO THE PHILIPPIANS PAUL WRITES: "REJOICE IN THE LORD
 ALWAYS; AND AGAIN I SAY, REJOICE!" OURS IS NOT A
 RELIGION OF GLOOM AND DOOM; OURS IS A RELIGION OF JOY
 AND GLADNESS. FOR THE BELIEVER IN CHRIST JOY MUST
 BECOME A WAY OF LIFE. IT MUST FIND EXPRESSION OVER
 THE COFFEE CUPS AT THE BREAKFAST TABLE, IN OUR ATTITUDES
 AND CONVERSATIONS IN THE FAMILY CIRCLE, IN OUR
 CASUAL CONTACTS WITH OUR FRIENDS AND FELLOWMEN. A
 SOUR FACE AND A BELIEVING HEART ARE A CONTRADICTION
 IN TERMS. GENUINE JOY CLAMORS FOR EXPRESSION. IT
 WAS MARTIN LUTHER WHO WROTE: "MY HEART FOR VERY JOY
 DOETH LEAP/ MY LIPS NO MORE CAN SILENCE KEEP."

WELCOME VISITORS

MAR. E. HALL GOT ACH STRONG 33rd ANNIV. TUES

"Switch And Fight!"

Text: Matt 10:34, "Think not that I am come to send
peace on earth; I came not send peace, but a sword."
Scripture: Matt 10:24-42

Cig slogan: I wud rather fite, than switch"

Ma jok, pok fun, but Bib truth statement

1st: dezir no mak change; status quo; many peop Bib this

Garden fall, man sinner, no want change

times may feel want chang, but easy be signer & liv

2nd show man determ stay as is, even tho G use prophs
miracles, signs, wonders, & man stay winful

(Illust Poem Robert Frost)

This put oth term wat Js say Scrip AM

He tel folls wat mean 2 B discip & tru mean word

Vs 32, stand up B count

vs 33 must no B ashame tel Js Xp other

unexpected & startil statement (TEXT 34)

Angel song Birth wrong? Peace on Earth, Goodwill men"

Prophecy Js Nazar wrong? Prince of Peace"

NO. Mean pers accept Xp B prepar 4 fight

Bib admon "SWITCH AND FIGHT"

Pers Xpian Satan do all can turn away

Sumtime C pers join Ch & no C again, Satan win

Mothers & Children, wives & husbands, others fight

fight 2 get cum 2 church? This SATAN

Vs 35-39 we C own household turn gainst us sumtimes

Saved vs unsaved = Why no move 2 ch, always there?

Lake Superior, nite B4 storm, rough witecaps,

Switch calm on land 2 fight rough lake water

Must B prepared 4 this

(Illust. Captain Stops ship: God tells to)

2nd en accept Xp Bcuz strange circum, & person witness
of sailor unafraid B called names

Js say cam not bring Peace our livs but sword, He
ment it

Hav U felt sword ur life?

If no perhap U nev complet giv ur hart & lif 2 Xp

I hav felt my lif, from frinds, from fam, membs congs

Simply Bcuz peop no underst wat B Xpian all about

2 many peop simply lik cig commerc willing fite G,

& His provision 4 Salvation thru Js Xp, Bcuz it

easier than switching

2day Js Xp seek, bekon ea us 2 SWITCH AND FIGHT

Wat ur answer B? U can determ this 2day & resolv

in ur hart simply by say, I ACCEPT U AS MY LORD

& SAVIOUR, & ACKNOWL MY SIN & BELIEVE U DIED 4 ME.

If U no hav dun this I urge do so

& even if must fite wiles of Satan & demons it worth

it. Even own fam may B gainst U

"Switch And Fight!"

Text: Matthew 10:34, "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

Scripture: Matthew 10:24-42

~~Robert Frost~~ In a poem entitled, "The Road Not Taken," Robert Frost wrote,
I shall be telling this with a sigh somewhere ages and ages hence:
Two roads diverged in a wood, and I ---- I took the one less

I am sure that almost all of us have heard and seen the cigarette slogan that states, "I would rather fight than switch." Now we may poke fun at this and make jokes about it, but we can find in a statement such as this a Biblical truth. First we see that there is in this saying a desire not to make a change. A desire to stay with the status quo. We find this is Biblical when we look at the Word of God and make comparisons of some of the desires and choices of the people of God. We see for instance that man since his fall in the Garden of Eden is content to be a sinner and does not wish to change. There are times when we read of their discontent with their lot in life, and the wickedness around them. But for the most part they are content to wallow in their sin and to do that which comes naturally, and that is to sin.

We also see that this slogan is Biblical because it not only shows the determined condition of man to stay as he is, but it shows that all through the Word of God, man is told repeatedly to turn from his sinful ways. God used miracles, and prophets, and signs and wonders to get man to switch. But all to no avail. Perhaps some of them would switch, but then they would revert back to their old sinful ways and purposes.

All of this then, paved the way for God to intervene into the world in the form of the human being Jesus Christ, the very Son of God. And in our portion of Scripture for this morning, Jesus is laying

In a poem entitled, "The Road Not Taken," by Robert Frost, Mr. Frost writes
I shall be telling this with a sigh ~~xxxx~~ somewhere ages and ages hence:
Two roads diverged in a wood, and I ----- I took the one less traveled by,
And that has made all the difference.

This is putting in other terms, what Jesus was advocating in our Scripture for this morning. Jesus was telling His followers that to be a disciple meant something far more serious than being looked up to and being sought after for help and assistance.

Jesus first of all lets it be known the stance they are to take. He tells them they must be willing to stand up and be counted, and if they do this then he will confess them before God in heaven, vs 32. But He also warns them that if they are ashamed to confess Him before men, then He will not confess them before God, vs 33. This meant for them, and means for us today that we are to be telling others fearlessly, and unashamedly about Jesus Christ, with our lives, and very definitely with our voices. The condemnation for not doing so will be brought on by our wanting to be a part of the crowd, and holding back from speaking for Jesus because we are ashamed to be identified with Him.

But then Jesus makes another of His very unexpected and startling statements, for He says, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Does this mean that the song the angels sang on the occasion of His birth was wrong? "Peace on Earth, Good will toward men." Does it mean that the title given this Jesus of Nazareth was all wrong too? "The Prince of Peace!" No, it merely means that when a person accepts Christ as his personal Lord and Saviour, he better be prepared for a fight. This is where the cigarette slogan is unbiblical, for the Biblical admonition is to, "Switch And Fight." When a person swears allegiance to Christ, he better determine that in the very near future of his life, Satan is going to do all that is within his power to woo that person back to his side. This is why we sometimes see a person join the church of Christ one Sunday, and within a very short time that person is among the absent. How many of you have fought a terrific battle on Sunday morning to get out of bed to come to church? How many of you mothers have had to fight your children to get them up, and dressed, and ready for Sunday School and Church? How many of you wives have had to practically drag your husbands out of bed to get them here on Sunday morning? Well, if you

have fought any or all of these battles, you have been fighting against Satan and all of his wiles to turn you away from Jesus Christ.

But if we look at some of the succeeding verse of this Scripture we see that there is yet another battle that must be waged by many people right within their own households. This is the battle of the saved against the unsaved. If for instance a mother or a husband accepts Christ, and the other mate is as yet unsaved, then they are at variance with each other. This is where the husband or the wife throws it up to the other one when he or she attends some church functions, "Why don't you move your bed down to that church, because you're always there/" This what Jesus is talking about in verses 35 and 36. It is bad enough to have to fight the battle against Satan outside of the home, but to fight it within is rather difficult. But you see this is one of the promises of Jesus and that is the Christian life is not an easy one.

So what He is saying and implying in all of this is that we need to accept Him and even if it means turmoil and frustration in our homes because of this, He will be sufficient for all of our needs. As I was preparing this message, I was sitting overlooking Lake Superior in a little campground just outside of a little town called Munising. It had rained the night before and although the sun was shining brightly, the wind was blowing very strongly and the lake was ~~filled~~ rough and had whitecaps on it. I thought how it would be if a person waded out into that water, how he would be leaving the relative calm of the beach and would be trading that calm for the roughness and the fury of the water. It would mean for that individual a switch ~~from the calm~~ and a fight. As I was pondering this I thought of a story I had read of a missionary who told of ~~some~~ two United States Navy officers coming to a little Mission Church in Calcutta India during World War II. He told of this incident because it struck him as being strange that two well dressed Officers would come to a church where normally it was the seedy, alcoholic, down and outers that came. But the story he was told by the two officers was even that more bizarre. (Illustration of A Captain Stops His Ship Because God Told Him To Do So.)

These two men accepted Christ ~~because of the~~ not only because of the strange circumstances of the saving of the ship, but also because of the personal witness of a sailor who was unafraid to be called names and thought fanatic by his ship-mates.

So when Jesus says He came not to bring peace to our lives, but a sword, He meant it. Have you felt the sword in your life? If you haven't perhaps you have never completely given your heart and your life to Christ. I have felt it in my life, from my friends, from my family, and even from members of the congregations I have served, simply because ~~xxx~~ some people do not understand what being a Christian is all about.

Too many people are simply like the cigarette slogan willing to fight God and His provision of Salvation through Jesus Christ, because it is easier than switching.

But today Jesus Christ is seeking each one of us, and He is beckoning us to "Switch And Fight." What will your answer be? You can determine this today and resolve it in your heart simply by saying to Him, "I accept you as my Lord and Saviour, and acknowledge my sin and believe that you died ~~for~~ for me." If you haven't done this, I would urge you to do so. And even though you may have to suffer and fight against the wiles of the devil, perhaps even taking the form of members of your immediate family, it is worth it. It is worth it, because it means that we can live eternally with God, and the other alternative is to be condemned to hell. Let each of us walk forth from this service today, and be able to say, "I've Switched, And Now I'm Ready To Fight."

"Love Thy Labor!"

Text: Luke 10:2, Therefore said He unto them, the harvest is truly great, but the laborers are few; pray ye therefore ~~mak~~ the Lord of the harvest that he would send forth laborers unto the harvest.

Scripture: Luke 9:57-10:12

(Illus minister, sheriff & dead mule)

examp labor, distaste task neither want do
hedline Mass paper, "8 out 10 Amers unhappy with Wor
This astound, much discon stress bens materi gain
not mental, spiritual satisfac be rt job, profession
Js mak clear chap 9 cost work, discip, exegete 57-62
Commission 70, (10:1), & TEXT vs 2
tru 2day, but we lost site of commission

(Illus Xpian in lumbercamp)

easier this way, no create waves
excuses peop, No can talk, not know wat say, ridicule
may B legit, but super mkt, phone, bakyard talk etc
We all instrum G, & only thru G able use us, we
fulfill task 4 which placed on earth

(Illus Tommy Morris black porter)

He do unusual? No, he do wat U I shud B do ea day
reason why no, may B embarrass, & this why ch fail
wonder why legis tak out relig society,
answer: not enuf Xpian speak out voice Bliefs
Hav cum conclus must hav Dgree, Sem train 2 speak
But really on 1 - 1 basis

mean let G work thru us by place self His hands
2day, 2nite, 2morrow, pray G may use us 4 purps
pray He giv streng, cour 2 speak anoth pers Ur fait
" G lead U sum? need this help only cum from
indiv B led inspir H Sp

Then 2morr, next day U engage convers man/wom, work
next 2 U plant, office, & G magic provid cue 4 U 2
speak 2 them bout life, seize opp & tell Sav die 4 the
Hang wash, pull weeds tell lonely unchur neighbor
Sav U worship ea Sun, & invite 2 cum & meet Him

This wat our labor shud B as well as reg occupation
If ea wud do, labors & jobs tak on new perspect

(Quote Howard Hendricks)

Do U luv labor enuf 2 feel G perhap place U that
job 2 shar faith with fellow worker?

R U will show them UrhSav, words & deeds?
May B feel job hopeless Bcuz swear 2 much, dirty story
But Bneath hard, callus outer shell beat hart person
Sav die 4, & if tell of Sav & poke fun U or Him,

Remem 10, 11, of Luke 10 scrip, (READ)
1st give peop opp hear WORD, if reject warn of Kingdom
(Text), & as a laborer Luv Thy Labor by shar Xp other

Thy
"Love ~~Yours~~ Labor!"

Text: Luke 10:2, Therefore said He unto them, The harvest truly is great, but the laborers are few; pray ye, therefore the Lord of the harvest that he would send forth laborers into the harvest.

Scripture: Luke 9:57-10:12

A minister in a rural parish found a mule that had died near near his church. So he called the local sheriff to remove it. The sheriff wanting to have some fun ~~at the minister's~~ with the minister asked, "Well, isn't it the duty of the church to bury the dead?" And the minister answered, "Yes, it is, but first we must notify the relatives."

I think this is a good illustration of ~~several things. First, I think it shows~~ work and ~~lean~~ labor. Involved was a distasteful task which neither man wanted any part of. A couple years ago while we were in Massachusetts, I saw a headline in a newspaper that stated, "8 out of 10 Americans unhappy with work." Perhaps since then the figure has ~~risen~~ risen to 9 out of 10. I certainly would shudder if it rose to 10 out of 10. But 8 out of every 10 people to be unhappy with their work is astounding. Much of this discontent is brought about, simply because the stress in work today is benefits and material gain, a not in the mental and spiritual satisfaction that can come from being in the right job or line of work.

Jesus makes much of this abundantly clear in our scripture for this morning. As we look at the end of the 9th chapter we see the cost that Jesus places upon being His disciple. First we see a man comes to him and promises that no matter what happens he is going to be a true follower of Jesus. And Jesus ~~answers him with the~~ lets him know that it is not an easy life, for He does not even have a place He can call his own. ^{Jesus tells} The second man ~~is told~~ to follow Him, but this fellow claims he must first go and bury his father. The answer that Jesus gives is that there is nothing more that can be done for the dead, and the kingdom of God needs to be preached to the living.

A third one promises to follow Jesus, but first he must go and say goodbye to his family and friends. To this Jesus answers that once a fellow has started to plow, he cannot look at what he has done, but must continue until the field is plowed. Thus Jesus gave to these people, and to any others who would follow, the cost of being a follower.

Then we read of His sending the 70 out, with the instructions they needed to

for the journey.

But then we read the commission He gives to each one. He says, "The harvest truly is great, but the laborers are few; pray ye, therefore the Lord of the harvest, that He would send forth laborers into his harvest." This was meant not only for His followers then, but it is meant for us today. But like so many others things we should be doing as Christians, we have lost sight of this commission.

(Illustration of ~~my~~ Christian boy in lumber camp. Christianity hiding it)

It is much easier to work with people and keep our Christianity silent, because it might create waves with our fellow workers. We all make excuses to pass off this Commission of Jesus. We say, "I can't talk to people. I never know what to say. I'm afraid they may laugh at me or ridicule me. I have a hard time putting ^{my thoughts} into words," and other such things

Now all of these excuses have a certain amount of legitimacy about them, but we can shoot them down one by one if we examine them closely. To those who say I can't talk to people, we question their conversations in groups in the neighborhood or in the super-market and other places. To those who say they never know what to say, we question their conversations on the telephone which sometimes may be lengthy. Therefore, we need to question whether our real reasoning is not perhaps that people may think we are religious and if this is known about we may become embarrassed.

What we need to do instead is to realize that we are all instruments of God, and it is only through God being able to use us as instruments that we fulfill the task for which we have been placed upon this earth.

(Illustration of Tommy Morris, black porter)

Now is this man doing anything really unusual? No, he isn't. He is doing what you and I should be doing everyday of our lives. The reason we do not do it may be as we already said because of a sense of embarrassment for being a Christian. This is one reason why the church has failed in so many areas. We wonder how one or two people in our society can introduce legislation that removes things that are religious from public life. The answer is simply

because not enough Christians have spoken out and voiced their beliefs.

We have somehow come to the conclusion that anything religious must be done by those with seminary or theological training, or that it takes all sorts of degrees to speak to others about our faith.

But what it really amounts to is that it is done on a one to one basis.

But it also means that we must seek to let God work through us to make this possible. Today, or tonight when you retire, and tomorrow morning when you arise, pray that God may use you for His purpose. Pray that He will give you the strength and the courage to speak to another person about the faith you have. And pray that God will lead you to someone who needs this help which can only come from another individual being led by the inspiration of the Holy ~~Spirit~~ Spirit. Then tomorrow, or the next day when you are engaged in a conversation with the man or woman working next to you in your plant or office, and God magically provides the cue for you to speak to them about life, seize that opportunity and tell them of a Saviour who died for them.

Tomorrow when you may be hanging out the wash, or pulling some weeds from the garden, and you see that lonely neighbor next door who does not go to church, tell him or her of the Saviour you worship each Sunday and extend an invitation to come and meet Him.

This is what our labors should be as well as our regular occupations. If we would each place our lives in the hands of God, and ask Him to use us as His instruments where we work, our labors and our jobs would take on new perspectives.

Howard G. Hendricks wrote a book entitled "Say It With Love." In this book he wrote the following quote, "As I study the scriptures I see that there are only two things God wants to rescue from this deteriorating planet! One is His word, and the other is people. Are you investing your life in these treasures God is going to save? Are you building His Word into ~~His~~ people? Invest your life in something that will outlast you! There was never a feast without a sacrifice. This was true for Christ who came not to be ministered unto but to minister and to give His life as a ransom for many." It is also true for believers who die to themselves so they may bear Christ to the hungry souls of the world."

Do you Love Thy Labor enough that you can feel that perhaps God has placed ~~you~~ you ~~any~~ on that job to share your faith with your fellow workers? Are you willing to show them your Saviour, not just by words, but by deeds? Perhaps you may feel that the job on which you work is hopeless, because they swear too much, or tell too many dirty stories. But just remember that beneath that hardened and calloused outer shell, beats the heart of a person for whom the Saviour died also. And if you should strive to tell ~~someone~~ of your Lord, and they poke fun at you, or ~~poke~~ fun at your beliefs, just remember the words of Jesus which He spoke in the 10 & 11th verses of this mornings Scripture.

We are first to give people the opportunity to hear the Word. Then if they reject it and us, we are to shake the dust off our feet, or in other words to rid ourselves of them. But we should be sure to warn them that the Kingdom of God has come near to them and they have refused to hear of it.

"The harvest truly is great, but the laborers are few," ~~XXXXXXXXXX~~ and as a laborer, "Love Thy Labor" by sharing Christ with others.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 SIXTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 7, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 MARY DELLEN AND DAN BOSKO - ACOLYTES

ORDER OF WORSHIP - 11:00

PRELUDE MUSIC: "LEAD, KINDLY LIGHT" PPINSUTI
 "ADAGIO" MARTIN

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 12 "ADORATION AND PRAISE"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O HEAVENLY FATHER, WHOSE LIGHT AND LOVE SEARCH THE DEPTH OF MEN'S HEARTS, PREPARE US, WE PRAY THEE, FOR THY COMING. FILL OUR SOULS WITH HUMILITY, AS WE REMEMBER BEFORE THEE THE THINGS WE OUGHT NOT TO HAVE DONE, AND THE GOOD THINGS LEFT UNDONE, AND AS WE COME TO THEE FOR FORGIVENESS. PURIFY OUR THOUGHTS, STRENGTHEN OUR WILLS, KINDLE AGAIN IN US THE SPIRIT OF DEVOTION; AND ABOVE ALL, LIFT US INTO THY VERY PRESENCE, THAT, CONSECRATED ANEW TO THY SERVICE, WE MAY, WITH GLADNESS AND SERENITY, FOLLOW IN THE FOOTSTEPS OF HIM WHO CAME NOT TO BE MINISTERED UNTO BUT TO MINISTER, THY SONG, OUR SAVIOUR, JESUS CHRIST. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 1 KINGS 1:1-31

HYMN No. 230 (HYMN OF THE MONTH)

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "A MOMENT OF PRAYER" STAIRS

ANTHEM -- "I NEED THEE EVERY HOUR" SAXOPHONE SOLO -- ROLAND THOMPSON

SERMON: "HOT WATER BOTTLES AND BRATERS"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 282 "CONFLICT AND VICTORY"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE "PRELUDE IN C MINOR" BACH

----- "CONGREGATION STANDING" -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED IN HONOR OF MR. & MRS. ROY PFLUGH'S 55TH WEDDING ANNIVERSARY BY THEIR "CHILDREN".

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR

NURSERY WILL BE PROVIDED TODAY BY: MRS. WM. ZAVACKY, JR. AND SHERRY MCCLIMANS

DEACON AND MRS. MIKE NAZARUK WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 148.

TODAY - 3-5 PM OPEN HOUSE IN THE CHURCH SOCIAL ROOMS IN HONOR OF MR. & MRS. ROY PFLUGH'S 55TH WEDDING ANNIVERSARY. WE EXTEND OUR CONGRATULATIONS AND BEST WISHES.

NEXT SUNDAY 1-9 - ALL DAY PLANNING SESSION FOR THE YOUTH FELLOWSHIP IN THE CHURCH UNDERGROFT.

WE WILL RESUME OUR BIBLE STUDY ON SEPT. 18, AT 7:00 P.M. WE WILL BE STUDYING FROM THE BOOK, "THE SPIRIT AND THE WORD".

WE WILL BEGIN TEARING DOWN THE PATTERN SHOP ON MON. SEPT. 8. BRING YOUR HAMMERS.

SEPT. 14 - 7:00 PM - FREE METHODIST CHURCH ON CENTER AVE. WILL SHOW THE FILM "A TIME TO RUN". ALL ARE INVITED.

THERE IS NO ONE IN THE HOSPITAL AT THE PRESENT TIME.

THE ARC CLASS IS PLANNING A WEINER ROAST AT THE HARRY FRY'S IN SEPT. AND A TRIP TO COOKS FOREST IN OCTOBER.

WELCOME VISITORS

WILEY FAMILY SEPT 12
 7:30

BILLY JONES - MEMBER

CHILDRAN HALL (7)

CHARLOTTE, FRANK M. WELLS

"Hot Water Bottle and Brats!"

Text: 1 Kings 1:1-6 Living Bible

Scripture: 1 Kings 1:1-2931

(Story teacher, 3 reasons teach, Jun, July, Aug)

This honesty, Bib lik this tell truth K. Dav examp
regete Scrip 1 Kings 1-6

Adonijah eld son, did New yrs Festival

Solo no next line, possib Bath placated loss Wriah
& baby

READ vs 6, This HOT WATER BOTTLES & BRATS

Old age vs youth & this interest

we lik think world movcon & we get mor intell, mor
advanced, mor civilized,

not tru, age 2day sam Dav, Bath, Adon, Solo, Nath, etc
Mor scientif, technology, but no advance far hum valu

Trial Bibly Jack & explain

No tru but depict tru lite wat tak place nation
many instance yung vs old, complac elder vs radi
non conform young

Young say=old fogey, establish, status quo, law & order

Old say=hippies, beatniks, freaks, long hairs, non cons
Appear gulf Btween 2, or Gener Gap

I no Blieve Genre Gap if ever was 1,

it mor lik 2 side no understand other, no want 2

(Quotation under 30 & over 30)

tru all walk society, on collision corse self-destro

Seem bent self-destro includ church

Red interes serm Stu Perrin, his strug similar UCC

Dubious distinc most liberal denom in world

Yet, travel C other ch's, lik 3 Michigan, know radi
moves made ranks leaders.

Libs want thro out G's Word, & wat say bout sin,
Salvation G provid all men

4get heav-hell ea 1, 4get all liv adultery, homo,
do own thing & live Bcuz G mad U as is & U cant

help it so G tak care U no matter wat. He luv

Messag need convey=Js Xp die 4 sinners, & only way

sum 2 G B part His kingdom thru Xp

Alway have cert elemen complac Hot Water Bottle

peop all walks lif & ch as well,

Alway hav cert elemen brata want seize rts & chang
everthin in instant

But wat tak bring peop 2 Xp & show His luv & this
solu 4 world

in Conlan illust on B. Graham thurs nite)

My lif transit per. UCC, I dismay, discour turn event
denom. May cum time must mak decis St Perrin made

Only G know, but will fite within Ch until canno do

Ask join me this battle Btween Hot Water Bottles

& Brats, compac & rads; yng & old, 2 offer salvation thru Xp & let Him liv, mov, motivate them lives
 Let us pray 4 guid strength, & let us place G's hand
 2. let Him direct all things.

Your church captain will be able to answer specific questions.
 Additional comments may be written on back of this sheet.

I would be willing to lead a group: ☐

I would be willing to host a group in my home: ☐

Meeting place preferred: Home ☐ Church ☐

Interdenominational ☐ Interfaith ☐

Group Preference: My own church ☐ My own denomination ☐

Name: _____ Address: _____ Church: _____

Telephone: _____

Meet.....Study.....Share.....Grow in Faith.....
 Please fill out registration form below and join us in these studies: Registration forms will be given to Small Group Captains for our church and groups will be organized to your preference.

Today churches throughout the Butler area, including our own church, are willing to organize Bible studies in churches and homes throughout the community. These informal, small discussion groups will participate in eight weekly Bible studies beginning the week of November 3. Any scriptural material suitable to church pastor or group involved may be studied, however, for continuity the committee is suggesting the study be one of the shorter Pauline epistles such as Ephesians or Colossians.
 The primary intent of this program is to enrich many lives by fellowship and Bible study. We need and invite your participation. Don't miss the opportunity to share in this study of God's word with not only those of our church but perhaps others in our community as well.

SMALL GROUP BIBLE STUDIES

"Hot Water Bottles And Brats!"

Text: 1 Kings ~~1:1-6~~ 1:1-6, Living Bible

In his old age King David was confined to his bed; but no matter how many blankets were heaped upon him, he was always cold. "The cure for this," his aides told him, "is to find a young virgin to be your concubine and nurse. She will lie in your arms and keep you warm." So they searched the country from one end to the other to find the most beautiful girl in all the land. Abishag, from Shunam, was finally selected. They brought her to the king and she lay in his arms to warm him (but he had no sexual relations with her.)

At about that time, David's son Adonijah (his mother was Haggith) decided to crown himself king in place of his aged father. So he hired chariots and drivers and recruited fifty men to run down the streets before him as royal footmen. Now his father, King David, had never disciplined him at any time - not so much as by a single scolding! He was a very handsome man, and was Absalom's younger brother.

Scripture: 1 Kings 1:1-29

One of the beauties of the Word of God is a plain and simple fact that for some people is hard to take, and that is the plain unvarnished truth appears throughout the book. We have all heard of King David and how he has always been regarded as being strong and masculine. The stories of his feats of strength and valor are the things that are remembered most by almost everyone. Yet, in the book of ~~King~~ 1 Kings in the very first verses of the first chapter, we read of David as being very old and senile. It is here that he is depicted in his true light, as an aged warrior who has poor circulation and cannot get warm. The cure for this is not to get him more and better blankets, but to get him a ~~human water bottle~~ young, warm human being to share his bed. Thus Abishag, a very beautiful young woman becomes for the King, a human hot water bottle. A rather startling and unorthodox solution to a medical problem to say the least. But we must also point out that this young woman served merely as a companion and nurse to David and not as his wife.

Then we read that about this time Adonijah, one of his sons decided that it was time he was crowned as king to succeed his father David. ~~Maxxand~~ This took place ~~around the beginning~~ probably around the New Year's festival which would have been appropriate for this to take place. Adonijah was the eldest living son of David, and it was not out of order that he should have been the one to succeed his father as king. We read the events which took place following this effort by Adonijah to become king, and how the throne was given by David to Solomon, just as he had promised Bathsheba that Solomon would reign in his stead.

Solomon was not the heir apparent for the throne because he was not next in line, ~~by perhaps David wanted it~~ There is a possibility, and this is unknown., that perhaps David felt the need or the desire to make up to Bathsheba the loss of her husband Uriah, and the loss of her first child which all came about because of her adulterous relationship with David.

I think it is interesting to read the commentary that is placed in the scripture in verse 6 about Adonijah. We read, "Now his father, King David, had never disciplined him at any time -- not so much as by a single scolding." We see in this story then that we are speaking of "Hot Water Bottles and Brats." We are speaking in terms of old age, and youth and this is very interesting.

We like to think that as the world moves on we become more intelligent, more advanced and more civilized. But even though this theory is a natural one to assume, it is not true. Our age today is no different than that in which King David, Abishag, Adonijah, Solomon, Bathsheba, Nathan and all of the rest lived in. Sure, we have advanced scientifically and technologically, but we have not advanced as far as human values and motives go.

Just recently I saw a tremendous motion picture which really made me stop and think about life. The picture was entitled, "The Trial of Billy Jack." You may have seen it or you may have heard someone talking about it. But I do not believe that anyone can see it and not be moved by it.

The picture tells a story of the life of ^{an} ~~this~~ American Indian named Billy Jack and how he is forced to submit and knuckle under, to the powers that be.

It tells a hypothetical story of a group of young people who stand forth to overcome the graft and greed of politicians and merchants in this town in the Western part of America. And although it is not a true story, I believe that it depicts in a very true light many and much of the circumstances of what is taking place in our nation today. In many instances it becomes ~~almost~~ t young against the old. The established compacent elderly being challenged by the young non-conforming radicals. Much of this has evolved into name calling on both sides.

The young speak of the old fogeys, the establishment, the status quo, the law

order group. The old refer to the young as hippies, beatniks, long hairs, non-conformists and other names. It would appear as though there is a great gulf between the two and in fact this has often been referred to as the "Generation Gap" by many. But I do not believe there is a legitimate gap any longer. We have looked at this thing from all sides for sometime now, and it is becoming increasingly clear that what was once considered a "Gap" was nothing more than each side taking a stand and refusing to change that stance.

While traveling throughout Michigan I kept hearing on the car radio the announcement for a certain booklet that could be had for the asking relating to this subject. The one thing they kept quoting was that there is not a real distinction between the two groups, only different methods that each employs. The announcement on the radio said, "If you're under 30 you smoke grass and freak out. If you're over 30 you get soused and tranquillized. Not a generation gap, just different ways to kill yourself."

How true. But we see this in almost all walks of society. We are involved in a collision course of self-destruction. We seem to be bent on self-destruction in all areas of life including the church. I read with interest this past week the resignation sermon of my friend and fellow pastor Stuart Perrin. The struggle he and others like him are waging in their denomination is similar to the struggle that we are waging within our denomination. We, The United Church of Christ have the dubious distinction of being the most liberal denomination of the world. Yet when you travel around and you visit other churches, and you lead 3 congregations in worship as we did on vacation, and you can see first hand the basic ~~fundamentals~~ fundamentals of the faith in these churches, you become aware that the radical moves being advocated and made, are made in the ranks of our leaders. It is a group of liberals who want to throw out what God's Word has to say on all subjects and forget about sin, the salvation that God provided through Jesus Christ for all men. Forget that there is to be a heaven or a hell for each human being. Forget about all of this and live lives of adultery, homosexuality and all of the other things some of them advocate. Just live as you are because God made you that way and you can't help it, so therefore He is

going to take care of you through His infinite love alone. The difficult message we need to convey is that Christ died for all sinners, and the only way to come to God and to be a part of His kingdom is through this same Jesus Christ.

We will always have a certain element of compacent Hot Water Bottle people in all walks of life, and in the church as well. We will always have a certain elements of brats who want to seize their rights and change everything in an instant. But what it takes is to bring people to Christ and show them His love, and this is the only solution for the world.

If you saw the Billy Graham crusade on Thursday night you probably saw and heard state Senator John Conlan from Arizona. He told how he went to Germany to a youth rally of some sort while he was in college, and how this youth group was determined to bring about peace in the world, even if it had to force it down peoples throats. But then he told how he was confronted with the claims of Jesus Christ, and how he discovered the only way to change anything was through doing it God's way. And this is what we must learn as well.

I know that in my life I am going through a transitional period in the United Church of Christ. I am dismayed and discouraged with the turn of events that is taking place within our denomination. ~~xxxxxxkxkxkx~~ There may come a time when God tells me I ~~xx~~ must make a decision such as Stuart Perrin made, only God knows this. But one thing I do know, and that is I shall continue to fight the battle within the framework of the church. The battle between the Hot Water Bottles and the Brats to unite the old and the young, the complacent and the radical into one group. The group that ~~ix~~ accepts the salvation offered through Christ, and lets Him live and motivate them in their lives. I ask you to join me in this fight. Let us pray for strength and guidance, and let us place it all in God's hands, and let Him direct us in all things.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 SEVENTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 14, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 MARY DELLEN AND DAN BOSKO - ACOLYTES

ORDER OF WORSHIP - 11:00 AM
 PRELUDE MUSIC: "ROMANCE" GILLETTE
 "ANDANTE" MARTIN

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 30

*SCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "ALMIGHTY AND MOST MERCIFUL GOD
 OUR HEAVENLY FATHER, WE HUMBLE OURSELVES BEFORE THEE,
 UNDER A DEEP SENSE OF OUR UNWORTHINESS AND GUILT. WE
 HAVE GRIEVOUSLY SINNED AGAINST THEE, IN THOUGHT, IN
 WORD, AND IN DEED. WE HAVE COME SHORT OF THY GLORY, WE
 HAVE BROKEN THY COMMANDMENTS, AND TURNED ASIDE EVERY ONE
 OF US FROM THE WAY OF LIFE. YET NOW, O MOST MERCIFUL
 FATHER, HEAR US WHEN WE CALL UPON THEE WITH PENITENT
 HEARTS, AND FOR THE SAKE OF THY SON, JESUS CHRIST, HAVE
 MERCY UPON US. PARDON OUR SINS; TAKE AWAY OUR GUILT;
 AND GRANT US THY PEACE. PURIFY US, BY THE INSPIRATION
 OF THY HOLY SPIRIT, FROM ALL INWARD UNCLEANNES, AND
 MAKE US ABLE AND WILLING TO SERVE THEE IN NEWNESS OF
 LIFE, TO THE GLORY OF THY HOLY NAME; THROUGH JESUS
 CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 1 THESSALONIANS 4:13 TO 5:11

HYMN OF THE MONTH No. 230

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE
 OFFERING

OFFERTORY "MELODY" CONCOPE
 ANTHEM - - "GIVE YE THANKS" - - - - - GREEN

SERMON: "RE-ENTRY!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 278

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE "POSTLUDE" JOHNSTON

- - - - - *CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
 MRS. CARL F. MILLER IN LOVING MEMORY OF "HUSBAND".
 SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
 MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO
 DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL
 AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY: MRS. PAULINE
 FENCIL, MRS. JUDY MASSART AND LAUREL STAUFFER.
 THE ATTENDANCE LAST SUNDAY WAS 225.

> WE EXTEND OUR CONGRATULATIONS TO MR. & MRS. RAYMOND
 W. COVERT III ON THE BAPTISM OF THEIR INFANT SON,
 RAYMOND W. COVERT IV AT OUR MORNING WORSHIP SERVICE.

> TODAY - YOUTH CHOIR PRACTICE - 3 TO 4. ALL WHO ARE
 INTERESTED PLEASE COME. BRING WEIGHT AND HEIGHT
 MEASUREMENTS WITH YOU TO BE FITTED FOR THE NEW ROBES.

> TODAY - 1 TO 9 - ALL DAY YOUTH PLANNING SESSION IN
 THE UNDERCROFT OF THE CHURCH. MEET AFTER CHURCH
 MON. SEPT. 15 AT 6:30 PM. FIDELITY BIBLE CLASS WILL
 HAVE A TUREEN DINNER. BRING A TUREEN AND TABLE
 SERVICE, MEAT AND DESSERT WILL BE FURNISHED.

WED. SEPT. 17 AT 7:30 PM. GOLDEN CIRCLE MEETING.
 BRING A PAIR OF BOISBOBS.

> WED. SEPT. 17 AT 7:30 PM. SPECIAL COUNCIL MEETING.

THURS. SEPT. 18 AT 7:00 PM. BIBLE STUDY RESUMES.

> THURS. SEPT. 18 AT 10:30 AM. MARY MARTHA CIRCLE.

SUN. SEPT. 21 AT 5:00 PM. CONGREGATIONAL DINNER

WHICH WILL HONOR ALL SENIOR CHRISTIANS 65 OR
 OLDER. THESE SENIOR CHRISTIANS ARE INVITED TO
 BRING THEIR HOBBIES AND CRAFTS TO BE ON DISPLAY.
 THEY ARE NOT ASKED TO BRING A TUREEN SO PLEASE
 ALL OTHERS BRING GENEROUS SERVINGS. DESSERT AND
 DRINK WILL BE FURNISHED. ANYONE NOT CONTACTED,
 CALL BOLAMS 283-0371 OR EICHHORNS 283-0898 FOR
 RESERVATIONS.

WELCOME VISITORS:

DILLY JAMES' CHILDREN H.P. - JUNE 1975

"Re-Entry!"

Text: 1 Thess 4:16-18

4 the Lord shall descend with a shout, & with the voice of the archangel, & with the trump of G; & the dead in Xp shall rise 1st; then we who R alive & remain shall B caught up 2gether with them in the clouds, 2 meet the Lord in the air; & so shall we ever B with the L. Therefore, comfort 1 another with these words.

Scripture: 1 Thess 4:13 - 5:11

(Illust. preach, pulpit topple over)

Tv, Radio, newspap, magaz, etc speak 2nd Coming

This 2nd appear of Js Xp on earth,

2 vast, big talk 1 serm/if want stay 4-5 no comp. Last wk spoke unBlief crept in, most preach our Denom no Blieve subject we speak this morn.

OT, & NT mak ref many time, P speak sev time & scrip this Am 1 examp.

TRANSLATE & wat mean, 2 OT men

1st ENOCH, Gen 5:24 & Enoch walked with G, & he was not; 4 G took him.

E 7th man from Adam, Godly, & G pass judg on earth, remov E from earth without mak E die B buried

Jude 14-15 E predict 2nd Coming Js

" bro's Js, 68 AD, & quot Bk Enoch not Canon Bib wrote many C's B4 Js on scene, 2nd Com plan G 2nd Elijah, 2 Kings 2:11, signig = Elij, Mose appear 2 Js at Transfig/pruf liv aft deth Mose die, bury

Also poss 4 G tak sum1 from earth die & translate P tell Thess sum do this, others no,

Js appear & this RAPTURE & this P explain Thess, vagans & deth feared & P say no fear & explain E-ENTRY Js in world

1st of Scrip use Funers comfort knowl B; liever go reside with L until resurr/spirit, soul go paradise, which not final heav that will B, & unHliever go HADES which not final Hell wil B wen G creat Nu Jeru Exegete Text: think wat mean! driv long & disappear work office suddenly gone, factory disappear.

This exciting wen think it,

But journey we may tak & at any moment

(Illus king & court jester)

No go Pgh, Erie determ rte, & prep vehicle.

C fall cum, storm winds, winterize hous & home,

think anti-freeze, snotire, etc & get ready

(lust Jim & Being ready)

Js mak RE-Entry 2day or this moment can honest say we ready?

P say, Lik thief in the nite,

no1 know date,time

U may think P write 2M ago & world still go on.

UR right,

But if read map careful U discover much written
bout RE-Entry now,cum 2 pass

I personal Blieve we liv latter days

It matter,not whether we die B4 L cum,or meet in air

Wat matter personal accept Him Your L & Sav.

All takes simpl cum 2 Him prayer,acknowl B sinner,
tell Him U accept His sacrifice as B 4 U persoanl,
thank Him 4 Salvation,& strive grow in faith.

If U mak commit this AM let me know by note,phone,
so I may assist get start right.

Happy 2 help any U if qñests bout any thiñ.

Either C me at door,my office,or call this week.,

But let us remember (TEXT) & that man knoweth not
the times or the seasons.

~~"Re-entry!"~~
"Re-entry!"

~~XXXXX~~

Text: 1 Thessalonians 4:16-18

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Scripture: 1 Thessalonians 4:13 - 5:11

(Illustration of preacher in pulpit and it topples over)

A nervous young minister named Elmer Ray serving his first pastorate, started his sermon with the text, "Behold I come." Then his mind went blank. He swallowed hard and repeated a little more bravely, "Behold I come." Still he could not remember what came next, so he leaned forward and gesturing with one hand and pounding the fragile pulpit for emphasis with the other he roared, "Behold I come," and just at that very instant the pulpit collapsed and he fell into the lap of a lady sitting in the front pew. He got up red faced and embarrassed and stammering, "Oh I am so sorry, please forgive me!" The woman was not visibly upset, but replied, "That's quite all right Elmer. I should have been expecting you after you warned me three times."

This is an illustration for a very definite subject I would like to speak about this morning. I am sure that most of you have seen and heard in recent months ~~all sorts of references~~ on radio, television, in the newspapers, magazines and other sources, all sorts of references to what is commonly called, "The Second Coming." Now whether you recognize this or not, "The Second Coming," is a reference to the second appearance of Jesus Christ upon the earth. This subject is too vast, as well as being too involved to cover completely in one sermon. Unless of course, you are willing to stay and listen until 4 or 5 o'clock, and even then I do not believe that we could completely exhaust the subject and material to be covered on it. Last week we spoke of the Church and in particular our Denomination and the unbelief which has crept into it. The subject about which we are speaking this morning is not believed by a large majority of the ministers of our denomination.

Yet, ~~the~~ both the Old and the New Testaments make reference to it many times. Jesus spoke of it many, many times, and Paul was inspired by God to give to believers several descriptions of this "Second Coming," one of which we read as our scripture for this morning.

To begin with, let us first look at two Old Testament characters. Both of these men were "Translated," and if you do not know what Translated means, it

is merely a term used to say they were taken to heaven bodily and were never buried. The first of these men was Enoch. in Gen 5:24 we read, "And Enoch walked with God, and he was not; for God took him." Enoch was the seventh man from Adam, and he walked in the way of God, and because God was going to pass judgement upon the earth, He removed Enoch from the earth without making him die and be buried. We can also read in the book of Jude, in the 14 and 15th verses that Enoch made the first recorded prediction of the second coming of Christ. ~~This prediction was taken by~~ The book of Jude was written by a man named Jude, who was a brother of Jesus, and he wrote the book about 68 AD. The quotation he uses by Enoch was taken from the book of Enoch which was ~~written~~ not included in the canon of the Bible, but was written many centuries before Jesus ever appeared upon the scene. Thus we can see that this Second Coming was in the plan of God for a very long time.

The second man in the Old Testament who was translated to heaven was the prophet Elijah. We can read about this in 2 Kings 2:11. Now the significance of the translation of Elijah is that he appeared along with Moses to Jesus as he stood on the mountain with Peter, James, and John and Jesus was transfigured before them. This appearance of Elijah was visible proof that he was still living somewhere, but the appearance of Moses was also proof that there is life after death, because he had died and been buried. Thus we see that ~~and~~ it is possible for God to call people from the earth by the normal means of death and burial, and by the abnormal means of translation.

Now what I am trying to show by this is that Paul in explaining to the believers in the church at Thessalonica, was pointing out that at the second coming of Jesus many people will be translated out of this life, and never actually have to die to go to eternity. This ~~is~~ appearance of Jesus, and the translation of the saints is called "The Rapture."

We need to understand that these believers in Thessalonica had come from very pagan backgrounds. They feared death as they feared nothing else. In their pagan religions there was no resurrection and death was for each of them

the most dreaded thing to think or talk about. So Paul is not only trying to explain that for a believer in Jesus Christ death is not to be feared, but he has also been inspired by God to explain to them the "Re-entry" of Jesus into the world. This first portion of this scripture is often used at funerals because of the comforting knowledge that the true believer who dies, goes to reside with the Lord until the day of resurrection. This means that the spirit, or the soul of the departed goes to paradise which is not the final heaven that will be when the ~~second~~ earth is destroyed and the new heaven Jerusalem is created. The soul of the unbeliever goes to Hades which is also not the final Hell that will be when the new Jerusalem is created by God.

So what is going to take place at the Second Coming is that the Lord Jesus will Re-enter from heaven with a shout, and the voice of the archangel Gabriel, will be heard, and the trumpet of God will be sounded, and the people who were believers in Christ who died, their physical bodies will somehow be reunited with their spirits or souls which were residing in Paradise, and will become true spiritual bodies. Then the people who are believers in Christ who are still alive will be taken from all walks of life, and caught up in the clouds to be with the Lord. This will be a translation of these people such as took place in the lives of Enoch and Elijah.

Think of what this is going to be and mean. People will be driving along in their cars, and all of a sudden they will disappear, and the car will be empty. Or perhaps they may be driving along with a person who is an unbeliever, and the unbeliever is left alone. Or people will be working in factories or mills, and suddenly the believers disappear from the sight of their unbelieving fellow workers. Men and women working in offices and office buildings, and suddenly they are gone. Is it any wonder that this is so exciting when we think of it. But you see this is a journey that we may take and it could happen at any moment.

(Illustration of Court Jester and king)

Thus we see that we need to make adequate preparation for the journey. We would not think of going from here to Pittsburgh or Erie without consulting a roadmap

to determine the route. Yet how many people, many of them so called believers never consult the roadmap of God to make sure they are on the right course. But it not only takes preparation by determining the route, but it also takes the preparing of the vehicle to get us there. We look about us today and we see the signs of Fall coming and this reminds us that winter is not too far behind. We begin now to get out the storm windows, to take down the screens, and to winterize our houses and homes. We start thinking of getting our cars checked for anti-freeze, snow tires, and cold weather driving.

(Illustration of Jim and being ready)

How about each of us? If Jesus were to make His "Re-entry" today, or even at this very moment, can we honestly say that we are ready? Paul says that day is going to come as a "Thief in the night." No one knows the date or the time. You may be thinking, "Well, I'm not going to worry about that, Paul wrote those letters over 2000 years ago and the world still goes on." And you're right.

But if you are reading the map carefully, you are discovering that much of what has been written about this "Re-entry" has now come to pass. I personally believe that we are very definitely living in the latter days. It really doesn't make much difference whether we die before the Lord comes again, or whether we can meet Him in the air. The ~~realizing~~ really important thing is that we will be taken up by ~~Him~~ Him at that time. That can only be determined with whether you have personally accepted Him as your Lord and Saviour. If you have not done so I would urge you to make that commitment. ~~If you have done so, I would urge you to~~

All it takes is simply to come to Him in prayer, acknowledge being a sinner, tell Him you accept His sacrifice as being done for you personally, thank Him for salvation, and then strive to grow in the faith. If you make this commitment this morning, let me know of it by writing me a note, or by a phone call, so that I may assist you in getting started right. I shall be happy to help any of you if you have questions about any of this. Either see me at the door, or in my office, or call me this week. But let us remember, (read text), and also that man knoweth the times, nor the seasons.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
EIGHTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 21, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ELLEN MASTER AND BILL WATTERSON - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: "In His Temple" BLAKE
"CANATINA" RAFF

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O LORD OUR GOD, GREAT, ETERNAL,
WONDERFUL IN GLORY, WHO KEEPEST COVENANT AND PROMISE
FOR THOSE THAT LOVE THEE WITH THEIR WHOLE HEART, WHO
ART THE LIFE OF ALL, THE HELP OF THOSE THAT FLEE UNTO
THEE, THE HOPE OF THOSE WHO CRY UNTO THEE, CLEANSE US
FROM OUR SINS, AND FROM EVERY THOUGHT DISPLEASING TO
THY GOODNESS. CLEANSE OUR SOULS AND BODIES, OUR HEARTS
AND CONSCIENCES, THAT WITH A PURE HEART AND A CLEAR
MIND, WITH PERFECT LOVE AND CALM HOPE, WE MAY VENTURE
CONFIDENTLY AND FEARLESSLY TO PRAY UNTO THEE. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 10 LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: ACTS 2: 37-47

HYMN OF THE MONTH No. 230 "DEAR SHEPHERD OF THY PEOPLE, HEAR"

*AFFIRMATION OF OUR FAITH (STATEMENT OF FAITH) - FRONT OF

*GLORIA PATRI HYMNAL

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY

"ALTAR CANDLES"

CLARKE

ANTHEM: "GOIN HOME"

DVORAK

SERMON: "1976 MODEL!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 329 "I LOVE THY KINGDOM, LORD"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "TE DEUM LAUDAMUS"

NORDMAN

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. ROGER FERREE IN MEMORY OF ROGER'S FATHER -
SAMUEL FERREE.

SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE

VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.

DEACON AND MRS. PAUL PFABE WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. BERTHA HOLLEFREUND,
SUE HOLLEFREUND, AND PATTY BASEHORE.

THE ATTENDANCE LAST SUNDAY WAS 231.

TONIGHT - 5:30 P.M. - CONGREGATIONAL DINNER AND MEETING -
HONORING THE SENIOR CHRISTIANS 65 OR OVER. THE SENIOR
CHRISTIANS ARE INVITED TO BRING THEIR HOBBIES AND CRAFTS
TO BE ON DISPLAY. THEY ARE NOT ASKED TO BRING A TUREEN
OR TABLE SERVICE. ALL OTHERS ARE ASKED TO BRING
ADDITIONAL TUREENS. DESSERT AND DRINK WILL BE FURNISHED.
ANYONE NOT CONTACTED, CALL BOLAMS 283-0371 OR EICHHORNS 21
283-0898 FOR RESERVATIONS.

WE NEED SOME GOOD STRONG MEN AND BOYS TO HELP SET UP
TABLES FOR THE CONGREGATIONAL DINNER IMMEDIATELY AFTER
THE WORSHIP SERVICE THIS MORNING.

MONDAY - 7:30 - BUDGET AND FINANCE COMMITTEE MEETING.

SPECIAL CONCERN AND CONTINUED NEED OF OUR PRAYERS -

NEPHEW OF THE FRANK MAXWELL'S; - WILLIAM JONES,
CHILDRENS HOSPITAL, 2 - ORTH - ROOM 218, 125 DESOTA
ST. PITTSBURGH, PENNA. 15213. HE IS 7 YEARS OF AGE.

TUESDAY - 7:30 - BOARD OF CHRISTIAN EDUCATION MEETING
AT THE CHURCH - IT IS IMPORTANT THAT YOU ATTEND.

"FILL US WITH ALL JOY AND PEACE IN BELIEVING THAT
THOU WILT NEVER LEAVE US NOR FORSAKE US, BUT MAKE
US PERFECT, STABLISH, STRENGTHEN, SETTLE US, AND BE
OUR GOD FOR EVER AND EVER, OUR GUIDE EVEN OVER DEATH"

Pictorial Directory, pictures in October, everyone!
Welcome Visitors

BIBLE STUDY THURS 7:00) ZIT T. BIRTHDAY TUES
NEW BIBLES 23,
BIBLE PETITIONS - TAKE SIGN, FROM H. SCOTT

"1976 Model!"

Text: Acts 2:42 And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

Scripture: Acts 2:37-47

(Illustrate little girl, God, Adam & Eve drive from garden)

Season of new cars, better, economical, more MPG, etc

Perfect model in Bible, all Christians should possess, how many realize?

Can call 76 Model, but model 4 all years cars Jesus Christ

Could tell glow features & details, but has what all models have & this 4 wheels.

Christian model no exception & if Christians have these 4 wheels they better 2nd belt, radial guarantee 50M,

these guarantee here 2 eternal

This found Luke book Acts 2 chapter, 42, (read text)

Then we need keep highway God, miss any must live right flat tire

1. DOCTRINE=teach. Nuclear keys & own manual,

thus, Word of God own manual, & need turn daily.

people Pentecost taught word mouth, we have stored 1 book = BIBLE

(Illustrate boy 2 virgins)

all here; BIBLE, 4 us 2 use,

Hosea 4:6. My people are destroyed for lack of knowledge.

Isites turn from God & no obey, we 2 B destroy spiritual neglect understand & learn what God say through Word

We accept Christ Jesus & Salvation & give inherit which King of God

Need read understand inherit by search

Compare will not probate & this way treat will of God

2. FELLOWSHIP=not only Sunday morning, but Bible study, choir,

circles, pray meet etc. Can grow, love, understand when can

meet inside/outside church. All part of a whole

(Illustrate Blessed B Tie Binds - Dr. John Fawcett)

Should all feel this way 2-1 another, miss fellowship

Because Sunday football games other selfish reasons

Joy Bible church member=mix, mingle other members. This how grow

3. Breaking OF BREAD=(Illustrate shabby man go church every day)

This really communion our Lord. This what Brother bread

should be 4 each us. A real experience of presence Jesus Christ

4. PRAYER=last not least. Prayer should be essence part Christian

experience. Cannot go through 1 day without call God & if

do we neglect very important part of Bible Christian

Must come & talk 2 God & no always ask things

we talk wives, husbands, friends etc, why no talk God?

Why relegate God off here as though contagious?

Should pray 2 God daily, & should be able pray public with-

out embarrass or fear.

EXAMPLE=Baptism church Minister, Michael. layman & pastoral prayer

This man should be not be except any church, but instead be

rule

C from all this in order 2 B 75/76 model need tak
nu look at lives.

Taks discipline sta rd 2 earth king of God

" 2 benefit from teachs as found G Word

" 2 fellowship with fellow Xpians & B

reg ch member

" cum 2 L'S Table & shar br of Bred

2gether as part of church

" 2 formulate & carry out active prayer
life

All can B achiev if willing submit wat G hav store 4
as as members of Bod of Blievers

Just as cannot drive vehicl without 4 wheels,

so cannot properly function without 4 wheels

1 Doctrine, 2 Fellowship, 3 Br of Bred, 4 Prayer

So let us strive ea 1 2 put these 4 wheels under us
as ans, & 2 gro in Grace of G, by desiring 2 change
that which needs chang in any & all these 4 things

"1976 Model!"

Text: Acts 2:42 And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

Scripture: Acts 2:37-47

(Illustration of little girl and drawing of God driving car:

A first grade class was asked to draw an imaginary picture of anything they wished. One paper turned in pictured a fine big car being driven by an old man with long whiskers and long hair flying in the breeze. Seated in the back seat were two people, a man and a woman. The teacher asked the little girl who drew the picture to explain it. "Why that is God," she said, "and He is driving Adam and Eve out of the garden of Eden."

We are once again at that time of the year when the car manufacturers take over a goodly portion of the advertising in the newspapers and on the radio, and on television to hawk their wares. We are hearing and will be hearing ~~xxxxxx~~ how a certain car is made better, goes farther on a gallon of gas, and is the thing to have in our garage. We will be told all sorts of things to induce us to select a new car because it is safer, more economical and so on. But I wonder how many of us have ever realized that there is a perfect model which every Christian should possess and it is listed quite plainly and truthfully in the Bible? We may well call this model the "1976 Model," but it ~~fix~~ has been the model for all of the years since the founding of the Church of Jesus Christ. Now we could speak of this new model in glowing terms telling you all about its many features, and how we all should possess it in all of its glorious details.

But this model for 1975 has what all models have and that is 4 wheels. Any good car possesses 4 wheels. The Christian model is no exception. In fact we can state that if a Christian has these ~~xxxxxx~~ he has 4 wheels that are better than 2 steel belted radials guaranteed to go 50,000 miles, because we can guarantee these 4 wheels to last from now until eternity.

Luke is the one who points this all out for us. The description is to be found in the 42nd verse of the 2nd chapter of Acts. We read: "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayer. The four wheels of the Christian are, doctrine, fellowship, breaking of bread, and prayers. These are what each Christian must possess in order to keep on the highway of God. If we are missing any of them, we are like an actual car and must leave the highway until the 4th wheel is fixed or repaired.

But let us look at each of these wheels one at a time and see how they should fit into the life of each Christian.

The first one listed is "doctrine." Now Doctrine may seem like some big term that needs a lot of clarification. But quite simply it means "teaching."

And just where do we find this teaching? Well, if we were given the keys to a brand new car and we knew nothing of the operation of that car, we would need to consult the owners manual to determine just what we needed to do to drive that car. The owners manual we have as a Christian is merely the Word of God. In order to live a life that is worthy of the calling of the Lord Jesus Christ, we need to be turning daily to our owners manual the Bible.

The 3000 people who were added to the church at Pentecost had to be taught by word of mouth by the apostles. This was a tremendous task. But we have all of the teaching and learning stored up for us in one book, God's Word. The (Illust. of boy and which Virgin, King James, or Virgin Mary.) lessons and stories are there for our guidance and inspiration. In Hosea 4:6

read, "My people are destroyed for lack of knowledge," and this was ~~in~~ in reference to the Israelites not wanting to have the knowledge of God. They deliberately turned from God so they would not have to obey Him. We too can be destroyed spiritually by our deliberate neglect to learn and understand what He is saying to us through His written Word. As Christians we have not only accepted Jesus Christ as Lord and Saviour, but we have been given an inheritance which is the kingdom of God. In order to better understand that inheritance we need to be studying it and reading it over. We would not think of letting a will lay in a safety deposit box for years and years after a relative has passed on, without ever having it read and determine who is bequeathed what. Yet, this is what we do when we become Christians and never open the will that has been left to us by God Almighty.

The second wheel is fellowship. This means not only fellowship together on Sunday morning in church, but fellowship together during the week with Bible study, and prayer meeting, choir practice, circle meetings and so on. We grow, and love and understand one another better when we can meet together in church and outside of church. We are all a part of the whole. ~~and it takes~~

(Illustration of Dr. John Fawcett:

Dr John Fawcett was the pastor of a small but poor Baptist church in Yorkshire England. He was paid 25 pounds a year which was a very small salary, and was very inadequate for his needs. So he accepted a call to a large influential church in London. He preached his farewell sermon and began to load his belongings on wagons to move to London. Some of the members of his church came to say farewell, and many of them sorrowing and showing deep grief, begged him to stay. He and his wife sat down and were so overcome by the pleading of the people, began to cry. His wife told him through her tears, "I cannot leave John, I just cannot leave." He answered her and the members of this small church with the words, "I cannot leave either," and so they stayed. This event prompted Dr. Fawcett to sit down and pen the very famous words, "Blest be the tie that binds, our hearts in Christian love, the fellowship of kindred minds, is like to that above."

This is what each of us should feel for our fellow members. How many of us ever make an effort to call someone we have missed seeing in church for a week or two? This is what builds fellowship, when we express a concern and an interest in the other members of the congregation. How many of our members refuse to come out to a fellowship dinner because it is much easier to sit home and watch a football game when football games will be playing every Sunday from now until March. You see we use all sorts of flimsy excuses not to congregate simply because we really just want to have our own selfish ways, and so we miss out on the fun of being a member of Christ's Church. The joy of membership in the church is not only coming to services on Sunday morning, but in mixing and mingling with the other members as often as possible. This is how we grow in the church.

The third wheel is in Breaking of Bread. This is what we commonly call "Communion." To come to Communion is to come to Christ anew and to seek the forgiveness of our sins which we have committed since the last time we attended the Breaking of Bread.

(Illustration of shabby man going into church each day:

A certain minister was disturbed to see a very shabby old man go into his church each day at noon, and then come out again after only a few minutes. He told the janitor to check up on this man when he had a chance. The janitor approached this man the next time he spotted him leaving the church and the man said, "I or go into there to pray." The janitor said, "Come on now, you don't stay in there long enough to pray." The man replied, "I cannot pray a long prayer, so I just walk in the church at 12 o'clock and I say, 'Jesus, its Jim,' then I wait a minute silently, and then come out of the church." Its just a little prayer, but He hears me." Sometime later this old man was injured and had to stay in the hospital. Immediately in the ward where he was taken the mood of everyone changed dramatically. His nurse remarked to him one day how much of an influence

he was on the other patients and she wanted to know the secret. He replied that it was because of his visitor. He said, "You see, every day he comes, and He makes me happy." The nurse was puzzled, for she had noticed that each day went by and the chair by Jims bed was always empty. No one came to see him. So she asked him, "Your visitor? Who is he and when does he come?" Jim answered, "Every day at 12 o'clock. He comes and He stands at the foot of my bed and says, 'Jim, its Jesus.'"

The only thing we could add to such a belief is that this is reall communion with our Lord. This is what the breaking of Bread should be for each of us. A real expreience of the presence of Jesus Christ.

The last wheel and by no means not the least is Prayer. Prayer is and should be an essential part of our Christian experience. We cannot go through one day without calling upon God, and if we do we are ngglecting a very important part of being a Christian. I do not mean that we must come to God everyday and ask for things, I mean to come and to talk to Him. We talk to our wives and husbands, to our fellow workers, and to people we meet in our daily lives. Why should we not talk to God just as if He were on an equal with our spouses, on our fellow workers, on our neighbors and friends? Why relegate God to a position way off here somewhere an though He were contagious? We should all be praying to God not only daily, but we should all be qualified to pray publicly without fear or embarrassment if called upon to do so. This past summer we worshiped in a little Baptist congregation in Munising Michigan. During the service the pastor called upon one of the men of the congregation to pray the pastoral prayer and he did. He stayed right where he was at his seat in the congregation, and just as though he were actually talking to God, he prayed a beautiful and simple prayer. This man should not be the exception in any church, but instead should be the rule.

I think we can see from all of this that in order to become the 75, or 76 Model we need to take a new look at our lives. It takes discipline to stay on the road in the earthly kingdom of God. It takes discipline to benefit from the teachings as found in God's Word. It takes discipline to fellowship with our fellow Christians and church members, and be a regular church member. It takes discipline to come to the Lord's Table and share in the breaking of Bread together as a part of the church. And it takes discipline to formulate and carry out an active prayer life. But all

of this can be achieved if we are willing to submit to what God has in store for us members of the Body of Believers.

Just as we cannot properly drive a vehicle without all 4 wheels, so we cannot properly function in God's church without the 4 wheels of Doctrine, fellowship, Breaking of Bread, and Prayer. So let us each one strive to put these 4 wheels under us as Christians, and to grow in the Grace of God, by desiring to change that which needs changing in any and all of these 4 things.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
NINETEENTH SUNDAY AFTER PENTECOST SEPTEMBER 28, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNIE SYBERT
ELLEN MASTER AND BILL WATTERSON - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE MUSIC: "TOCCATA" BOELLMANN
"ANDANTE CANTABILE" MENDELSSOHN

SILENT PRAYER (PLEASE REMAIN SILENT DURING CHIMES)

*PROCESSIONAL HYMN No. 1 "HOLY, HOLY, HOLY!"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "MOST HOLY GOD, WHO DOES SEARCH AND PURIFY THE HEARTS OF MEN; GRANT US TO KNOW OURSELVES AS WE TRULY ARE; OPEN TO US THE CONDITION OF OUR SOULS; GIVE US PENITENCE AND FORGIVENESS FOR OUR SINS, ENABLE US WITH STEADFAST RESOLUTION TO AMEND OUR LIVES; DELIVER US FROM THE CAPTIVITY OF FALSE THOUGHTS AND EVIL HABITS, THAT WITH UNITY OF MIND AND PEACE OF CONSCIENCE WE MAY HAVE OUR FULL RECONCILIATION WITH YOU, AND BE OF THE BLESSED COMPANY OF ALL YOUR FAITHFUL PEOPLE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: JAMES 2: 1-13

HYMN OF THE MONTH No. 230 "DEAR SHEPHERD OF THY PEOPLE, HEAR"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ANDANTE RELIGIOSO" DUBOIS ---

ANTHEM: "DO LORD" AND "NOW LET US SING" - YOUTH CHOIR
SERMON: "YES, BUT, ____!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 217 "ROCK OF AGES, CLEFT FOR ME"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "POSTLUDE" PEERY

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. HAROLD F. SANDBACH IN MEMORY OF "PARENTS" -
MR. & MRS. E. M. FERRIN.

SERVING AS USHERS TODAY ARE * DON KINGSLEY, ROBERT TAIT,
JOHN DREHER, AND CHUCK PENAR.

ELDER ROBERT TAIT WILL REPRESENT COUNCIL AT THE DOOR.

NURSERY WILL BE PROVIDED TODAY BY MRS. RONALD VENSEL,

MRS. PAUL PFABE AND LINDA PFABE.

THE ATTENDANCE LAST SUNDAY WAS 209.

WED. - 7:30 - CHURCH COUNCIL MEETING

> THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE HAVE
ALL MATERIAL IN BY WEDNESDAY.

EVERY THURS. - BIBLE STUDY IN THE UNDERCROFT

MAKE PLANS NOW TO ATTEND THE ANNUAL SOUP AND SALAD SUPPER,
OCTOBER 14 (TUESDAY).

> DON'T FORGET THE PICTORIAL DIRECTORIES WILL BE MADE UP
AT THE END OF OCTOBER (26, 27, 28, 29). THE BOOK IS
ONLY AS GOOD AS WE MAKE IT - BY HAVING IT COMPLETE WITH
ALL MEMBERS AND INFORMATION. PLEASE HELP TO MAKE IT
A SUCCESS - PLAN NOW TO HAVE PICTURES TAKEN - YOU WILL
BE CONTACTED. YOU ARE UNDER NO OBLIGATION TO BUY ANYTHING

THE ARC CLASS WILL HAVE AN OUTING OCT. 12 - LEAVING
AFTER THE CHURCH WORSHIP SERVICE AND WILL HAVE A
TUEN SUPPER AT THE WOGAN CAMP - DIRECTIONS LATER.

> THE YOUTH FELLOWSHIP IS PLANNING A RETREAT AT CROOKED
CREEK STATE PARK THE WEEKEND OF OCT. 3-5. ALL INTERESTED
YOUTH ARE ASKED TO SIGN UP IN THE OFFICE TODAY.

THE YOUTH ARE ALSO SPONSORING A TOY DRIVE FOR THE
NURSERY AND KINDERGARTEN. BOXES WILL BE SET UP IN
VARIOUS PARTS OF THE CHURCH FOR ANY TOYS YOU CAN DONATE.

OUR CHURCH WILL HAVE CHARGE OF WHEELCHAIR PATIENTS AT
DESHON - PLEASE OFFER YOUR HELP TO WILLIAM PFLUGH IF
YOU CAN HELP OUT, OR IF YOU ARE CONTACTED - SAY YES.

COLLEGE STUDENTS ARE ALL SENT A SUBSCRIPTION TO "THESE
DAYS" - PLEASE CALL BEA TAIT AT THE OFFICE OR AT HOME
AND GIVE HER CHANGES OF ADDRESSES FOR YOUR S' OR GHTER.

"Yes, But, ---- !"

Text: James 2:10,
"WHOSOEVER SHALL KEEP THE WHOLE LAW, AND YET OFFEND
ONE POINT, HE IS GUILTY OF ALL."

(Illus. talk & no finish convers, hosp,man, etc
ry man boss in house
Rich ruler Mk 10:17ff, Nico, Peter, etc
James Exegete scrip & TEXT
Jews 600 laws, we no diff 2day
conversations & peop tell ~~xxxxxxx~~
G Yes, But ----

(Illus Nurse & Obed)
Many lik this
many tell me keep 10 C's & Gold Rul
How many no kill? Steal? Adultery? Fals Wit?
Cannot keep as James say TEXT

(Illus Scotchman & Moody & salvation)
This secret
Thank G no must keep 600 laws
Thank G no must B sav by rigorous schedule
Thank G can cum direct 2 G thru Jx Xp, conf, 4giv
Wen tempt rationalize B justif by rul & reg & Yes, B
is remem no justif this manner
Our justif bot, pd 4 by ~~xxx~~ Gr of G thru Js suff,
deth, resurr
No matter how much good & bad dun
It no cum 2 G remind wat good did & Yes, But
Can no keep whole law

P n Rom 8:3, Read

"Yes, But, ---- !"

Text: James 2:10 FOR WHOSOEVER SHALL KEEP THE WHOLE
LAW, AND YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL
Scripture: James 2:1-13

Experience of convers & no finish talking, (hosp, etc
Ft strat 4 preach & lik man & last word at home
Incident Mt, Mk, Lk, but Mk 5 lik
Mk 10:17ff, Rich ruler & Yes, But, ----
Nicodemus lik this, pharisees & others,
James speak bout this, EXEGETE Scrip.
Jews had 600 laws & credits & debits,
I remind of this past wk man in hosp & keep 10 C's
we no diff peop Bib days, we still legalistic
We expect G 2 look at good dum, & weigh gainst bad,
& pass bless 4 B mor good than bad.
We still cum to Js lik rich ruler & others & say
"YES, BUT, ----!"

(Illus nurse Sn Francisco hospital)
case absolute obed 2 orders, she no say Yes, But.
Many Blieve they do just as well

In convers peop bout spiritual matters many say,
"I keep 10 C's or Gold Rule"
But truth no 1 ever has or will keep as shud
How many can say never killed any? Yet anger, hatred
4 sum? we say cud kill them!
How many say no steal? Steal time employer, steal
from G money shud give, time shud give, ability shud
give.

How many us say never thot lustful, evil thots
bout sum? opp sex?
U C all down list 10 C's we guilty, & broken ~~xxx~~
cum if not all

& ~~xx~~ broke 1, broke all as James say
That pretty rough medicine 2 swallow RIGHT?
(Illus Scotchman & understand slavation as yg boy)
This wat all about,
Thank G we no B respons keep 600 laws as Jews tried
" " " we no saved by keep rigorous sched do & don
" " " we can cum direct 2 G thru Js Xp, confess
sin & B 4give

Wat need reme next time rationalize away liv by set
rules & regulations & say "Yes, But" is remem canno
B justified this manner
Our justif bot, pd 4 by Gr of G as giv suff, deth,
Js Xp.

no matter keep whole law & expl good & bad dun,
It no cum 2 G & mak excuse & tell Him "Yes, But,"
Rather, it knowin as human B's canno keep whole law
& as P say Roms 8:3, read

"Yes, But ---!"

James 2:10, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Scripture: James 2:1-13

I suppose that almost all of us have experienced being in a conversation with someone, and not being able to complete that conversation. I mean by this to be speaking with someone and before you have a chance to relate all of your side of the story, you are interrupted by the intrusion of another person, or the person to whom you are talking walks away, or some such thing. I had an experience this past week just like this, and it prompted me to become involved in this message this morning.

I was visiting a man in the hospital, and another patient from across the hall was also visiting with him in his room. The patient from across the hall named John, began to speak about some of the things he felt was wrong about the hospital, and he stopped and inquired if perhaps I was connected with the hospital since he had seen me around there before. The man I was visiting told him at this point that I was a preacher. When he had determined what church and where, he began to relate an incident that happened ~~while he was employed~~ where he was employed, prior to his retirement. He said one day a fellow worker came to him and said, "You know John I think I have found the solution for all of our problems." John asked him what it was, and he replied, "If we would do away with all of our laws and go back to just the 10 Commandments, we would solve all of the problems of the world." So John says to me, "I believe that he was right. We could do away with the Bible and all other codes of living and just follow the 10 Commandments, and everything would work the way it should. And he asked me if I agreed, and I replied, "Yes, But, ---," and at this point his priest came down the hall and he stepped out of the room and the conversation was ended.

For a preacher this is a little frustrating not to be given equal time. It is sort of like the man who liked to brag that he was the boss at his house and to prove it, he said he always ^{had} ~~was~~ the last word in the arguments. When his wife was done telling him her viewpoint he said, "I always reply, Yes dear."

There is an incident which is found in ~~all~~ Matthew, Mark, and Luke which is a parallel type of incident which Jesus encountered. The version in Mark is the one which I think tells it best. It is found in the 10th chapter, the 17th verse and following. We read there that a ~~rich young~~ man came before Jesus and knelt before Him and asked what he had to do to enter eternal life. Jesus' reply is that he should keep the commandments. The reply of the man is that he had done this all of his life. But Jesus points out that he still had not done all that he should, that he should give away some of his wealth and possessions and should distribute these among those in need. Then he was to take up the cross and be a follower of Jesus.

Then we read that he went away sad, for he had much in the way of possessions. Jesus had spoken to him out of love and compassion, for we read in this text that Jesus looking at him, loved him. The man wanted to have an answer to his question and when he received it he said, "Yes, But ---." The conversation for him was over because he was told what to do, and he didn't want to do it.

Well in our scripture for this morning James was giving some very practical advice to fellow Christians. He was pointing out that it is so easy to expect a certain type of person and individual to come to church, and if someone who appears to be beneath that standard appears, that person may be shunned and discriminated against if we are not careful. He pointed out to these people that breaking one point of the law was just as bad as breaking them all. The Jews had a code of about 600 laws, and it became a common practice for them to keep score on their lives. They knew that they committed sins each and every day, but the keeping of the majority of the laws as opposed to the breaking of only a few gave them a set of debits and credits. As long as the credits outweighed the debits, their lives were being lived pretty well.

So I was reminded of this type of thinking this past week in my conversation with the man at the hospital, and again I believe that it shows we are not as far removed from the people of Biblical times as we often think we are. We still think in legalistic terms and this is how we want to come to God. We want God to look at the good ~~xx~~ which we have done and weigh it against the

the minor amount of bad we have done and then pass on His blessing for being a doing more good than bad. We still come to God much like the rich ruler who came to Jesus and say, "Yes, BUT, !"

(Illustration of nurse in San Francisco hospital:

Dr. Miller who was the chief surgeon ~~in~~ of the Central Emergency Hospital in San Francisco tells of a new nurse on duty and an incident involving a man who was in the worst stage of delerium tremens. He was awakened in the middle of the night by the head nurse and asked to come to the hospital immediately. When he got there he found that this man was raving and violent and the new nurse was standing nearby frightened out of her wits. "Why didn't you give him the medicine I had prescribed when he got delerious,?" the doctor asked. The nurse answered, "You told me to give it to him if he saw any more snakes, and this time he was seeing blue dogs with pink tails."

Here is a good case of absolute obedience to orders. The nurse did not question the doctor and say "Yes, But," she lived up to what she had been told. Many people feel and believe they are doing just that as well. In my conversations with people about their spiritual lives I often receive the answer that ~~that~~ the person to whom I am speaking has followed the ten Commandments all of his or her life. Or that individual has followe~~d~~ the Golden Rule just as Jesus said to do. But the truth of the matter is that there is not a one of us who has kept the Ten Commandments or the Golden Rule.

How many of us here this morning can raise our hands and say we have not killed anyone? Yet, how many of us can honestly say that we haven't become so angry with someone we could have killed that person if not literally, but with our thoughts. How many of us can say we have never stolen a thing? Yet, how many of us have stolen time from our employers loafing or ducking work when we should have been on the job? Or maybe if we have never done this, how many of us are guilty of stealing from God by not giving to Him what we properly should of our time, and our abilities and our money? How many of us dare say that we have never thought evil or lustful thoughts about a member of the opposite sex? You see we can go down the list of all of the Commandments and we are going to find that all of us have broken some, if not all of them. And when we discover that perhaps we have only broken one, then we must realize as James said, "FOR WHOSOEVER SHALL KEEP THE WHOLE LAW, AND YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL."

Thats pretty rough medicine to swallow, isn't it?

(Illustration of Scotchman and understanding as a young boy what Salvation means)
This is what it is all about. Thank God we do not have to be responsible for keeping all of the 600 laws as the Jews tried to do. Thank God that we are not saved by ~~exaggerated~~ keeping a riorous schedule of do's and don'ts. Thank God that we can come to Him directly through Jesus Christ, confess our sin, and be forgiven.

So what we need to remember the next time we are tempted to rationalize away our striving to live according to a set of rules or laws with a, "Yes, But," is to remember that ~~we~~ we cannot be justified in this manner. Our justification was bought and paid for by the Grace of God as given in the suffering and death of Jesus Christ. It is not a matter of striving to keep the whole law and explaining how many good things we have done as compared to how many bad things. It is not a coming to God and making excuses and telling Him a lot of, "Yes, But." Rather it is knowing that as human beings we cannot keep all of the laws and that as Paul points out in Romans 8:3, "For what the law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh." So the solution to all of our "Yes, Buts," to God is simply Live through Jesus Christ, or Die by striving to live to the letter of the law. The choice is ours.

Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

World Wide Communion Sunday October 5, 1975

Rev. Ralph C. Link, Pastor

Mrs. Eugene Stephenson, Organist

Mr. Ralph Cooper, Choir Director

Shari McBride and Randy Dellen - Acolytes

ORDER FOR HOLY COMMUNION - 11:00 A.M.

Prelude Music: "In Memoriam" Schubert "Panis Angelicus" Frank

*PROCESSIONAL HYMN No. 7 "Rejoice, ye pure in heart"

*ASCRPTION - CHORAL AMEN

*INVOCATION

*PRAISE

*DOXOLOGY

SCRIPTURE JOHN 1: 19-34

HYMN OF THE MONTH - No. 67 "Beauty around us"

ANNOUNCEMENTS

OFFERTORY

"ARIA"

SCARLATTI

RECEPTION OF NEW MEMBERS

ANTHEM "THE LORD'S PRAYER"

SERMON "PUT IN THE SUB!"

COMMUNION HYMN No. 341 "Here, O My Lord, I see thee face to face"

*CALL TO COMMUNION - PAGE 32

*EUCCHARISTIC PRAYER *INSTITUTION *AGNUS DEI

THE HOLY COMMUNION

*PRAYER OF THANKSGIVING

*HYMN OF DEDICATION No. 158 "When I survey the wondrous cross"

*BENEDICTION AND THREEFOLD AMEN

*POSTLUDE "MARCH" SMART
- - - - *CONGREGATION STANDING - - - -

ELDERS AND DEACONS WILL SERVE COMMUNION AND USHER ALSO.
WE INVITE ALL CHRISTIANS, REGARDLESS OF DENOMINATION
TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE FILL
OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORDS WILL
BE ACCURATE.

IF VISITORS DESIRE TO RECEIVE CREDIT AT THEIR HOME CHURCH
PLEASE PUT THE NAME AND ADDRESS OF EITHER YOUR PASTOR
OR YOUR CHURCH ON THE BACK OF THE CARD AND IT WILL BE
FORWARDED.

DEACON ALLEN BOTACCHI WILL REPRESENT COUNCIL AT THE DOOR
TODAY.

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
THE GUY ARMSTRONG FAMILY IN MEMORY OF "LOVED ONES"
THE TWO NEW LIVING FERNS IN FRONT OF THE CHURCH HAVE
BEEN GIVEN BY DONN E. MILLER IN LOVING MEMORY OF HIS
"MOTHER" - DOROTHY K. MILLER.

NURSERY WILL BE PROVIDED TODAY BY: MRS. JUDY MASSART,
MRS. DRU RENSEL AND SHELLY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 234.

HOSPITALIZED: DANNY REDMAN - CHILDREN'S HOSPITAL;

MRS. CLARENCE SHICK - BCMH *Flower Hill Road - PAHLING*
DONN E. MILLER IS IN PACIFIC HOSPITAL OF LONG BEACH, *6th City*
2776 PACIFIC AVE, LONG BEACH, CALIF. 90801. HE IS
ON THE EMERGENCY WAITING LIST TO GO INTO SCRIPPS
CLINIC IN LAJOLLA, CALIF. WE ASK THAT YOU ALSO KEEP
DONN IN YOUR PRAYERS AND THAT THEY WILL ALL WE WELL
SOON.

MRS. GRANVILLE COOPER IS 78 TODAY.

MRS. NELLIE HUGHES, 103 MORTON IS 94 ON TUES.

MON. - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING.

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

NEXT SUNDAY - ALL USHERS, DEACONS AND ELDERS ARE ASKED
TO ATTEND A SPECIAL TRAINING PROGRAM FOR THE USE OF
THE OXYGEN EQUIPMENT. IT WILL TAKE APPROXIMATELY
3/4 OF AN HOUR. THIS IS THE ONLY TIME THAT MR. WM.
VOGEL CAN BE HERE TO DEMONSTRATE THIS NEW EQUIPMENT.
IT IS WORTH YOUR TIME AS MUCH AS HIS.

WE WELCOME INTO OUR FELLOWSHIP TODAY - MR. STEVEN
HASYCHAK, MRS. CATHY HASYCHAK, MRS. MILDRED WILES.

DON'T FORGET THE SOUP AND SALAD SUPPER COMING UP -
TUES. OCT. 14. ONIONS, CARROTS AND CABBAGE IS NEEDED
FOR THE SOUP. *PLEASE NEEDED* SOME TOMATOES FOR SALAD ALSO. IF YOU
CAN SUPPLY ANY OF THESE CONTACT LOIS WOGAN (282-1032)
TICKETS ARE AVAILABLE FROM MOST LADIES FROM THE
CIRCLES (SEE NEWSLETTER FOR DETAILS) - A BETTER MEAL
YOU WILL NEVER FIND FOR \$1.50.

PICTURES FOR THE PICTORIAL DIRECTORIES WILL BE TAKEN
OCT. 26, 27, 28, 29 - YOU WILL BE CONTACTED - ONLY
THOSE HAVING PICTURES TAKEN WILL RECEIVE COPIES OF
THE BOOK FREE OF CHARGE. TO MAKE IT A SUCCESS
EVERYONE SHOULD HAVE THEIR PICTURES TAKEN. YOU ARE
UNDER NO OBLIGATION TO BUY ANYTHING.

TONIGHT - 7:30 - HOLY COMMUNION AND WORSHIP SERVICE.

SERMON TITLE WILL BE "BY INVITATION!"

Welcome visitors: Bible petitions: Livi Bibles
both the Green and the pictorial *6.00 p. 95*

"Put In The Sub!"

Text: John 1:29b Behold the Lamb of God, who taketh away the sin of the world.

Scripture: John 1:19-34

FOOTBALL STORY: New Orleans; Sts vs El Diablo All-st
Stars favored 2 win, near end game 10 sec, 7 - 7,
Sts 1st line, biggest gam cent, coaches pace bak
4th, 1 worry, 1 confid,
Sts go up midd, All-Stars set, player run on field,
this 1 star acquire past wk, other next Super-star
League offic declar eligib, this 1 co-cap
Offic timeout, quest co-cap, he point self shak hed,
point sideline shak hed yes, almost say put star in,
this wat happ & Stars, offic agree,
fans in bedlam, Sts say Put In Sub
teams line up Star tak bal, jump, over & ded
Undoubtedly seem strang 2 U, teams, outcum etc no
fam ring do they?

But don't C wat I dun? Use imagin describe scrip
Can ident fans, teams, coaches, 2 players etc.
Jn try explain Js & no underst, perhaps story help
us underst better.

Jn tell Jew Js Morn-star, Messia, Pr Peace etc.

This God Sub He Put In 4 all mankind

Js Xp work out plan G & Bcum Lamb of Sacrifice.
(Illustration sheep giv life 4 man)

vivid examp Js did 4 all mankind

It no accident, told scrip, He slain from found of world

This G plan, proph spok, Jn point out
But unbeliev & unregener man no Bliev then nor now
No Bliev & refuse do wat necess claim salv G prep
4 man, & that is cum 2 Sav & accept personally
Js Sacrif dun 1nce 4 all, 4 4giveness
But hav rt & privil cum 2 Him again & agin & ask
4give of sin thru Communion Him at His Table.
He invite all cum eat, drink 4 remiss sins
He no say cum cert way, sit, stand, kneel, no spec posit
He only ask & invite, Cum unto me all ye who labor
& are heavy laden & I will giv U rest.
Cum & Bhold Lam of G that tak away sin of world
Cum & accept Sub G Put In game of life & plan of
orld 4 all mankind.

"Put In The Sub!"

Text: John 1:29b, Behold the Lamb of God, who taketh away the sin of the world.

Scripture: Jon 1:19-34

The scene was the Coliseum in New Orleans. Assembled on the field for this game were two magnificent teams. One team was made up of a select group of players from many other teams and they were called the El Diablo All-Stars. The other team was the ~~Saints~~ New Orleans Saints. The All-Stars were heavily favored to win ~~this~~ ^{the} game. But near the end of the game with only 20 seconds remaining, the Saints were on the 1 foot mark on 4th down and the score was tied 7 to 7. If the Saints were to score on the next play it would amount to the biggest upset of the century. The coach of the All-Stars was pacing back and forth in front of his bench. On his face was a look of confidence. He had been through this many times. There were times when he lost, but for the most part he had seen victory, and his confident look spelled what he sense, and that was no less than a tie in this important game. His coaching career was not in jeopardy, for after this game he would go back to the normal task of teaching his regular team to continue to fight for the victories on other fields of battle.

The coach of the Saints meanwhile was also pacing back and forth in front of his bench. For him this was the most important game of his life. For if he lost this one his entire future ~~is~~ ^{was} in jeopardy. He had had a checkered career in coaching winning a few more than he had lost, but this ~~is~~ ^{was} the big one for him. If the past performance of both teams on other goal line stands in this game ~~are~~ ^{were} an indication of what ~~will~~ ^{would} now take place, it ~~is~~ ^{was} almost a certainty that the Saints ~~are~~ ^{were} going to go straight up the middle. The All-Stars ~~will~~ ^{would} in all probability place all of their men except two on the forward wall. The two others ~~will~~ ^{would} be their two strong linebackers who ~~will~~ ^{would} be at the center for added defense. Play ~~is~~ ^{was} now ready to resume, but just before the teams lined the referee signaled ~~an~~ ^{for} official time out. The reason became apparent in a very short time. A player had run ~~out~~ onto the field from the Saints bench and reported to the officials as a substitute, but the All-Stars had quickly asked for an official time out to determine if this man was eligible to be

in this game. This man had been aquired the previous week along with another player

~~he~~ considered by many to be the ~~the~~ next superstar of the football world.

The league officials had declared both of these men to be eligible for this game but the All-Stars ~~questioned the validity of this ruling.~~

~~questioning this right now.~~ To show their confidence ~~had~~

in the man who had just come into the game the Saints ~~have~~ elected him as the co-captain of this game. So now the players from both teams ~~have~~ surrounded

him and the officials and ~~was~~ ^{were} in conference over the validity of their being in the game.

The co-captain ~~kept~~ ^{kept} pointing to himself and shaking his head, and pointing toward the bench and shaking his head yes. It ~~is~~ ^{was} almost as though he were asking that the other newly aquired player be placed in the game in his stead.

And strangely enough this is exactly what took place. The two teams and the officials came to an agreement that.

Meanwhile the Saints ~~fanx in the stands~~ cheerleaders, and the fans in the stands were shouting, "Put In The Sub", "Put In The Sub." And strangely enough this is exactly what took place. The two teams and the officials came to an agreement that instead of the co-captain playing, the other newly aquired player was eligible. So he trotted on the field and went into the huddle with the Saints. The saints came out of the huddle and both teams lined up, with the Quarterback of the Saints giving the ball to the man who had just entered the game and he took a few steps, leaped over the mass of piled bodies toward the goal line and dissapeared from sight. Slowly the officials began to unpile the players and down on the very bottom of the pile lay the halfback, with the ball clutched in his hands, just inches over the goal line. ~~Very slowly~~ Which meant that the Saints had won. Very slowly the players began to move away from the scene. Instead of the joyous outburst of enthusiasm for winning a hard fought battle, there was silence. For the gallant halfback lay motionless on the ground. It was apparent that he had paid severely for his heroic effort on the field. He had won the victory, but it cost him his life.

Now undoubtedly this story seems very strange to you. The scene of action and the teams involved, and the outcome do not have a familiar ring do they? But don't you see what I have done? I have used a little imagination to describe the details of the incident involving John the Baptist and Jesus, which we used as our Scripture for this morning. When you understand this part of it, then it isn't too difficult to identify the teams, the coaches, the officials, the two substitute stars, and in particular the sub who gave his life. Perhaps this story may help you to see what a profound thing the Jewish leaders and the people in general were being asked to believe. John was doing his best to tell them that this was the promised Messiah, but I wonder how much success he really had.

He was saying this is the Morning Star promised of old. This is the Prince of Peace. This is God's way of putting in the sub for all mankind. But from the results of the ministry of Jesus Christ, ~~and the action taken against Him~~ we realize they didn't believe John. And we can only conclude from the execution of Jesus Christ, that God's purpose was worked out, in that Jesus was permitted to be the sacrificial lamb which took the place of actual lambs in the old ritual.

(Illustration of sheep who died to save the life of a man)

This is a vivid illustration of just what Jesus Christ did for all mankind. It was no accident for we are told that ^{in scripture} "He was slain from the foundation of the world." This was God's plan and the prophets spoke of this, and John pointed Him out. But unbelieving and unregenerate man did not believe then and even today refuses to do that which is necessary to claim the salvation God has prepared for all mankind, and that is to just come to the Saviour and accept Him personally.

This sacrifice of Jesus was done once and for all for the forgiveness of our sins. In our acceptance of Him we have this forgiveness. But, we also have the right and privilege to come to Him again and again and ask for the forgiveness of our sins through Communion with Him at His table. He invites all of us to come and eat and drink for the remission of our sins.

He doesn't require that we come in just a certain way, or that we stand in a certain way, or that we assume a certain position in order to be forgiven. He only asks, and invites, "Come unto me all ye that labor and are heavy laden and I will give you rest." Come and "Behold the Lamb of God that taketh away the sin of the world." Come, and accept the substance that God has put into the game of life, and in the plan of the world for all mankind.

"By Invitation!"
Text: Luke 14:23 And the lord said unto the servant,
go out into the highways and hedges, and compel them
to come in, that my house may be filled.

Invite from Guv, engraved to us common peop insted
Senators, legisla, etc, would be irreg? Right?
th! wat took place scrip this PM
Js tell ~~am~~ man giv bang & invite many peop
Explain custom then; invite ~~xxxxxx~~ date, but no time
wen redy send messeng notify, peop accept B4 time,
these peop accept, but then say no cum this insult
Wen serv tell master situation he angry send out 4
outcasts

Serv duz this, still room, so TEXT
If understand, must look parab & ident characters
G is bang giver, peop invite R Jews & hav histy snub
poor peop=accept Js & peop hiways, hedges=gentiles
times chang perspectives & so hav mod applic:
1st man bot land & had tend it=posses tak place G
all hav obligs but wen obligs Bcum obsess need look
2 priorities
2nd man must try new oxen=mayB nu car, power hav & own
things, or control manipu peop etc.
3rd man nu wife=compl luv hom hous, but also stand
4cobsess sex that seems taken oer society

ea these things danger is turn away from G
In all this wat is lost is not mere attendance at
bang, but mor importantly the Invitation
It By Invitation we R called

Js say U no choose me I chose U
This indic we hav bin called by Him & how we an-
ver the invite determs our sincer
Serv sent by Mast, or Js sent by G & told 2 compel
them 2 cum in from hiways, hedges, hither & yon
He sot them & He still seek thos who wud cum bang
& wen G sent serv & bid them appear He say,
"COME 4 ALL THINGS R NOW REDY"

Sound familiar? It shud we use at Communion 4
the Invitation 2 cum partake L'S Sup
This invite A1 G 2 partake feast
But it BY INVITATION only that we cum
We here not Bcuz our own, but bcuz we invite by
nun other G Himself
He wantvus 2 join 2gether at feast provid by Bluv
Son Js Xp
As oft as eat bred, drinku cup we sho L'S deth
until He cum again
So let us look at our lives & let us cum 2 his table
4 4giveness, but let us cum in full knowl it BY INvit

Who shall ascehd into the hill of the Lord? and who
shall stand in His holy place? He that hath clean
hands and a pure heart; who hath not lifted up his
a l unto vanity, nor sworn deceitfully. He shall re-
ceive the blessing from the Lord, and righteousness
from the God of his salvation.

WORLD WIDE COMMUNION SUNDAY Oct. 5, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST

EVENING WORSHIP SERVICE - 7:30 P.M.
PRELUDE MUSIC: "IN MEMORIUM" SCHUBERT
"PANIS ANGELICUS" FRANCK
*HYMN No. 60 "SAVIOUR, BREATHE AN EVENING BLESSING"
*CALL TO WORSHIP
*INVOCATION
SCRIPTURE LUKE 14: 15-24
HYMN No. 472 "WHAT A FRIEND WE HAVE IN JESUS"
OFFERTORY "EVENING PRAYER" HUMPERDINCK
SERMON: "BY INVITATION!"
COMMUNION HYMN 204 "BREAK THOU THE BREAD OF LIFE"
*CALL TO COMMUNION PAGE 32
*EUCCHARISTIC PRAYER *INSTITUTION *AGNUS DEI
THE HOLY COMMUNION
*PRAYER OF THANKSGIVING
*HYMN OF DEDICATION 221
*BENEDICTION AND THREEFOLD AMEN
*POSTLUDE "MARCH" SMART

*CONGREGATION STANDING
WE WISH TO INVITE ALL CHRISTIANS, REGARDLESS OF
NOMINATION TO PARTAKE OF THE LORD'S SUPPER WITH US.
PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S
RECORDS WILL BE ACCURATE.
IF VISITORS DESIRE TO RECEIVE CREDIT AT THEIR HOME
CHURCH PLEASE PUT THE NAME AND ADDRESS OF EITHER YOUR
PASTOR OF YOUR CHURCH ON THE BACK OF THE CARD AND IT
WILL BE FORWARDED.

"By Invitation!"

Text: Luke 14:23, And the lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled!"

Scripture: Luke 14:15-24

If the Governor were to give a banquet and invite political friends, senators, legislators and fellow elected people, we would think nothing of it. But suppose that each of us here tonight were to receive an engraved invitation requesting our presence at a banquet to be given by the Governor, I wonder what our reaction would be? We would consider it highly irregular, and would in all probability question the validity of such an invitation.

But yet this is exactly what took place in the portion of Scripture we read for this evening. Jesus tells of a certain man giving a banquet and inviting many people. In the days of Jesus it was customary to send out invitations announcing the day of the banquet, but the hour of the banquet was unannounced. Then when the day of the feast arrived, ~~servants were~~ and all things were prepared and ready, servants were dispatched to those who had accepted, and the guests were brought to the banquet.

Thus these people who refused to come to the banquet given by this individual had already accepted his hospitality, and were now refusing to attend, and this was considered as a grave insult.

When the servant reported back to his master of the refusal of the guests to come, he told him to go out and to bring in all of the outcasts of society he could find and to bring them to the banquet. The servant did this and reported that there was still room for more. So he was instructed to go out and to compel others to come in. He was to beat the bushes and roam the highways in order to fill the house.

Now if we want to really understand what Jesus was saying we must look at this parable and identify the characters involved. The man who gave the banquet is of course God. The people invited as guests were the Jews. But the Jews had a history of refusing to follow God's invitations and so they merely gave excuses as to why they could not attend. The poor people were those who were

willing to accept Jesus when others would not. The people gathered in from the highways and the hedges stand for the Gentiles to whom the message was to be preached instead of the Jews. This is the original form of the parable. But years have a way of changing perspectives and so if we analyze the excuses of the three invited guests who made the excuses, we can see the parable in a modern light.

The first man refused on the grounds that he had purchased a piece of ground and had to tend to it. This seems simple enough on the surface. Yet, what is being said here is that his possessions have taken precedence over the things of God. We know and realize that we all have obligations which must be taken care of. But when our obligations become obsessions which keep us from doing God's work, or from being His servants in the world, then we must take a new look at our priorities.

The second man refused on the grounds that he had to try out his new oxen. In today's society the oxen could stand for many things. They could stand for a new and powerful car that needed to be driven. They could stand for the power that comes from having and owning things. Or for the power that is generated when one person can control another by manipulation and other means.

The third man who wanted to be excused because he had just gotten a wife, could stand for the complete love of a house or home. But it could very well stand for the obsession of sex that seems to have taken over our society.

In each one of these things we know that there must be a certain importance placed upon our owning and using things. But the danger is always there that whatever it may be in life, whether it be work or recreation, or our homes or hobbies, or our loved ones and families, or even religion, the immediate danger is that in any of these areas we can become obsessed to the point of worship, and thus turn our backs on God.

But in all of this what is lost is not merely the attendance at a banquet, but more importantly, the invitation. For it is By Invitation that we are called. Jesus said, "Ye did not choose me, I chose you." This indicates that we have been called by Him and how we answer the invitation is what determines our

sincerity. The servant is sent out by the Master, or in other words Jesus is sent out by God, and is told to compel them to come in from the highways, and the hedges, from hither and yon. He sought them and He is still seeking those who would come to His banquet today.

And when God sent out the servant to bid them to put in an appearance, He said, "Come; for all things are now ready." Sound familiar? It should, for we use it at our invitation to come and partake of the Lord's Supper.

This is the invitation of Almighty God to partake of this feast. But it must always be remembered it is "By Invitation" only that we can come. We are here not on our own, but because we have been invited by none other than God Himself. He wants us to join together at the feast provided by His Beloved Son Jesus Christ. For as often as we eat this bread and drink this cup we do show ~~forth~~ the Lord's death till He come again.

So let us look at our lives and let us come to His table seeking forgiveness, but let us come in the full assurance and knowledge that it is "By Invitation" that we are here.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 TWENTY-FIRST SUNDAY AFTER PENTECOST OCTOBER 12, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 MARY DELLEN, RANDY DELLEN - ACOLYTES

ORDER FOR WORSHIP - 11:00 A.M.

PRELUDE: "ANDANTE CANTABILE" TSCHAIKOWSKY
 *PROCESSIONAL HYMN No. 289 "SOLDIERS OF CHRIST, ARISE"
 *ASCRPTION - CHORAL AMEN
 *EXHORTATION
 *CONFESSION (IN UNISON) "ALMIGHTY AND ETERNAL GOD, WHOSE
 LIGHT DOETH SHINE IN MORTAL DARKNESS; REVEAL UNTO US THY
 PRESENCE IN OUR SOULS, AND THY JUDGMENT OF ALL OUR ACTIONS,
 THOUGHTS, AND WORDS. MANIFEST THYSELF TO US IN THE MOVE-
 MENTS OF THIS PRESENT TIME. OPEN OUR EYES TO THY GLORY
 ALL AROUND US. THOU ART EVER COMING TO THY CHILDREN,
 COMING IN MANIFOLD WAYS; BY CHERISHING OUR SERIOUS AND
 REVERENT SPIRIT MAY WE PREPARE OURSELVES TO MEET OUR GOD,
 THROUGH JESUS CHRIST OUR LORD. AMEN."
 *KYRIE (CHOIR, CONGREGATION AND PASTOR)
 *ASSURANCE OF PARDON - CHORAL AMEN
 *PRAISE
 *PASTOR: O LORD OPEN OUR LIPS.
 *PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
 *DOXOLOGY No. 551
 SCRIPTURE: JOB 5
 HYMN OF THE MONTH No. 67 "BEAUTY AROUND US"
 *AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
 *GLORIA PATRI
 *CALL TO PRAYER
 *PASTOR: THE LORD BE WITH YOU.
 *PEOPLE: AND WITH THY SPIRIT.
 *PASTOR: LET US PRAY
 *PRAYER AND PRAYER RESPONSE
 OFFERING
 OFFERTORY "AUTUMN" STICKLES
 SOLO "THE STRANGER OF GALILEE" MORRIS
 SOLOIST - TIM SWIGART
 SERMON: "WARNING AND PROMISE!"

PRAYER AND LORD'S PRAYER
 *HYMN OF DEDICATION No. 311 "NOW ONCE AGAIN FOR HELP"
 *BENEDICTION AND THREE FOLD AMEN
 POSTLUDE: "POSTLUDE" MENDELSSOHN
 *CONGREGATION STANDING - - - - -
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
 MR. & MRS. ROLAND THOMPSON IN MEMORY OF ROL'S FATHER-
 HOWARD THOMPSON.
 SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
 MONT MACKINNEY, JAMES MALONEY, STEVE VARGO.
 ELDER ART SNYDER WILL REPRESENT COUNCIL AT THE DOOR
 TODAY.
 THE ATTENDANCE LAST SUNDAY WAS 243.
 NURSERY WILL BE PROVIDED TODAY BY ART AND BETTY CARNEY
 AND JODI MARTE.
 TODAY RIGHT AFTER THE MORNING WORSHIP SERVICE - ALL
 ELDERS, DEACONS AND USHERS AND ANYONE ELSE INTERESTED
 ARE ASKED TO STAY FOR A SHORT WHILE SO THAT THE NEW
 OXYGEN EQUIPMENT CAN BE DEMONSTRATED. PLEASE TAKE
 THE TIME TO KNOW HOW IT IS DONE. MR. WILLIAM VOGEL
 IS GIVING OF HIS TIME TO SHOW US TODAY.
 MRS. CHARLES HILLIARD IS IN BASHLINE HOSPITAL -
 GROVE CITY, PENNA.
 MRS. GRANVILLE COOPER WOULD LIKE TO THANK ALL THOSE
 THAT SENT CARDS FROM ST. PAUL'S, FOR HER BIRTHDAY.
 TUESDAY - SOUP AND SALAD SUPPER. LADIES PLEASE GET
 YOUR ITEMS IN FOR THE BAZAAR TABLE BY MONDAY AND NO
 LATER THAN NOON TUESDAY.
 WEDNESDAY - OCT. 29 - ST. PAUL HOME AUXILIARY MEETING.
 SEE BULLETIN BOARD FOR DETAILS. CALL PHYLLIS TAIT
 287-8852 IF INTERESTED.
 YOU WILL BE CALLED AFTER THIS WEEK ABOUT PICTURES FOR
 THE PICTORIAL DIRECTORY. ONLY THOSE THAT HAVE THEIR
 PICTURES TAKEN WILL RECEIVE A COPY OF THE BOOK. THE
 DIRECTORY IS ONLY AS GOOD AS WE MAKE IT - BY HAVING
 IT COMPLETE WITH EVERYONE. BESIDE THOSE MENTIONED
 IN THE NEWSLETTER MRS. CHARLES PENAR HAS ALSO AGREED
 TO HELP OUT WITH THIS PROJECT.
 WE HAVE THE 16 OF NOV. AND 14 OF DEC. OPEN FOR ALTAR
 FLOWERS - SHOULD YOU WANT EITHER ONE OF THESE DATES
 CONTACT THE OFFICE OR BEA TAIT.
 WE WELCOME ALL THOSE VISITING WITH US TODAY AND WE
 WOULD LIKE FOR YOU TO SIGN GUEST REGISTER IN THE NARTHEX.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
Twenty-First Sunday After Pentecost October 12, 1975
Rev. Ralph C. Link, Pastor
Mrs. Eugene Stephenson, Organist
Mr. Ralph Cooper, Choir Director
Mary Dellen, Randy Dellen - Acolytes

ORDER FOR WORSHIP - 11:00 A.M.

PRELUDE: "Andante Cantabile" Tchaikowsky
*PROCESSIONAL HYMN No. 289 "SOLDIERS OF CHRIST, ARISE"
*ASCRPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "ALMIGHTY AND ETERNAL GOD, WHOSE
LIGHT DOETH SHINE IN MORTAL DARKNESS; REVEAL UNTO US THY
PRESENCE IN OUR SOULS, AND THY JUDGMENT OF ALL OUR ACTIONS,
THOUGHTS, AND WORDS. MANIFEST THYSELF TO US IN THE MOVE-
MENTS OF THIS PRESENT TIME. OPEN OUR EYES TO THY GLORY
ALL AROUND US. THOU ART EVER COMING TO THY CHILDREN,
COMING IN MANIFOLD WAYS; BY CHERISHING OUR SERIOUS AND
REVERENT SPIRIT MAY WE PREPARE OURSELVES TO MEET OUR GOD,
THROUGH JESUS CHRIST OUR LORD. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: Job 5
HYMN OF THE MONTH No. 67 "BEAUTY AROUND US"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "AUTUMN" STICKLES
SOLO "THE STRANGER OF GALILEE" MORRIS
SOLOIST - TIM SWIGART
SERMON: "WARNING AND PROMISE!"

PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 311 "NOW ONCE AGAIN FOR HELP"
*BENEDICTION AND THREE FOLD AMEN
POSTLUDE: "Postlude" MENDELSSOHN
- - - - - *CONGREGATION STANDING - - - - -
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. ROLAND THOMPSON IN MEMORY OF ROL'S FATHER-
HOWARD THOMPSON.
SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY, STEVE VARGO.
ELDER ART SNYDER WILL REPRESENT COUNCIL AT THE DOOR
TODAY.
THE ATTENDANCE LAST SUNDAY WAS 243.
NURSERY WILL BE PROVIDED TODAY BY ART AND BETTY CARNEY
AND JODI MARTE.
TODAY RIGHT AFTER THE MORNING WORSHIP SERVICE - ALL
ELDERS, DEACONS AND USHERS AND ANYONE ELSE INTERESTED
ARE ASKED TO STAY FOR A SHORT WHILE SO THAT THE NEW
OXYGEN EQUIPMENT CAN BE DEMONSTRATED. PLEASE TAKE
THE TIME TO KNOW HOW IT IS DONE. MR. WILLIAM VOGEL
IS GIVING OF HIS TIME TO SHOW US TODAY.
MRS. CHARLES HILLIARD IS IN BASHLINE HOSPITAL -
GROVE CITY, PENNA.
MRS. GRANVILLE COOPER WOULD LIKE TO THANK ALL THOSE
THAT SENT CARDS FROM ST. PAUL'S, FOR HER BIRTHDAY.
TUESDAY - SOUP AND SALAD SUPPER. LADIES PLEASE GET
YOUR ITEMS IN FOR THE BAZAAR TABLE BY MONDAY AND NO
LATER THAN NOON TUESDAY.
WEDNESDAY - OCT. 29 - ST. PAUL HOME AUXILIARY MEETING.
SEE BULLETIN BOARD FOR DETAILS. CALL PHYLLIS TAIT
287-8852 IF INTERESTED.
YOU WILL BE CALLED AFTER THIS WEEK ABOUT PICTURES FOR
THE PICTORIAL DIRECTORY. ONLY THOSE THAT HAVE THEIR
PICTURES TAKEN WILL RECEIVE A COPY OF THE BOOK. THE
DIRECTORY IS ONLY AS GOOD AS WE MAKE IT - BY HAVING
IT COMPLETE WITH EVERYONE. BESIDE THOSE MENTIONED
IN THE NEWSLETTER MRS. CHARLES PENAR HAS ALSO AGREED
TO HELP OUT WITH THIS PROJECT.
WE HAVE THE 16 OF NOV. AND 14 OF DEC. OPEN FOR ALTAR
FLOWERS - SHOULD YOU WANT EITHER ONE OF THESE DATES
CONTACT THE OFFICE OR BEA TAIT.
WE WELCOME ALL THOSE VISITING WITH US TODAY AND WE
WOULD LIKE FOR YOU TO SIGN GUEST REGISTER IN THE NARTHEX.

Warning And Promise!"
Text: Job 5:17,18, BEHOLD, HAPPY IS THE MAN WHOM GOD
REMOVES; THEREFORE DESPISE NOT THE CHASTENING OF THE
ALMIGHTY. FOR HE WOUNDS, BUT HE BINDS UP; HE SMITES,
BUT HIS HANDS HEAL.

(Illustrate woman speak minister & woman & husband)

Examples peop cud use help but 2 self-center, proud
2 ask 4 it. *POEM*

We oft criticize & say ask G 4 2 much,
but shud B amend 2 say, we no ask enuf, enuf rt thi
2 oft only seek help wen dn & out & then ask WHY ME
I tried liv gud life, why must I suffer & so many
other hav no probs

Look at story Job, lost cattle, family, friends, servants.
was sick sores head 2 foot, wife desert, but Blive G
3 friends cum & spok tru luv G

In 5th chap ELIPHAZ tell JoB TEXT(read) vs 17
HAPPY meant 2 go 4th, 2 reach dist goal, 2 walk brisk
4ward, or an ongoing process

It here misfort used realm striv 2 improv self even
tho afflicted

ELIPHAZ THEN STATE (verse 18 of TEXT)

(ILLUST. Lepers)

here sor afflict peop who able cast all care & burd
on Lord

Wat G say bout this life? All sun & laugh? All
life 1 big game? Just big bowl cherries?

(READ SCRIPTURAL VERSES ABOUT THIS)

Many examps peop sor distres & rise abuv afflict

(Illustrate Missionaries 1937)

(Illustrate Shoshine boy Bengal)

Examples peop prevail adverse circumstances

(Illustrate on Leaders)

(Illustrate Abe Lincoln)

Old hymn says STANDING ON PROMISES OF GOD"

This wat echoed by life Abe Lincoln, shoshine boy,
peop Ethippia.

Tragedy adds nu dimens 2 lif

where no strug, no success, no pain, no patience,
no suffer, no sympathy, no fite, no fortitude,
no loss, no love.

We may not like that kind world, but lik it or not
that kind world we liv in

This wat separate men from boys, & women from weak-
lings.

How du we tie all this in 2 our lives? How can
honest say 2 sum 1 with probs TEXT)

It speak of warning & Promise. Both & not just 1

POEM ANNIE JOHNSON FLINT.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
TWENTY-SECOND SUNDAY AFTER PENTECOST OCT. 19 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. ROBB SYBERT, CHOIR DIRECTOR FOR YOUTH
PAM FRY, JEFF CAMPBELL - ACOLYTES

ORDER FOR WORSHIP - 11:00 A.M.
PRELUDE MUSIC: "BESIDE STILL WATERS" HAMBLEN
"AUTUMN" CHAMINADE

PLEASE REMAIN SILENT DURING CHIMES
*PROCESSIONAL HYMN No. 72 "Now THANK WE ALL OUR God"
*ASCRIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "IN THY GREAT MERCY HEAR US, OUR FATHER, AS WE CONFESS OUR MANY SINS AGAINST THEE AND OUR BRETHREN. FOR ALL ANGER AND SELF-WILL; FOR ALL USE OF OUR STRENGTH TO BEAT DOWN THOSE WHO ARE WEAKER; FOR EVERY UNHOLY DESIRE AND IMPURE THOUGHT; FOR THE LOVE OF MONEY WHICH IS THE ROOT OF EVIL; FOR HATREDS AND PREJUDICES WHICH INJURE OTHERS AND CORRUPT OUR OWN SOULS; FOR LITTLE SACRIFICES ON BEHALF OF GREAT CAUSES; FOR PLACING DEPENDENCE IN OURSELVES RATHER THAN IN THEE, FORGIVE US, O LORD "THROUGH JESUS CHRIST OUR SAVIOUR. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: LUKE 15: 11-32 How many Bibles???

HYMN OF THE MONTH No. 67 "BEAUTY AROUND US"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "SARABANDE"

MARTIN

ANTHEM: "He's GOT THE WHOLE WORLD IN HIS HANDS"
YOUTH CHOIR

SERMON: "MEANWHILE, BACK AT THE RANCH!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 239 "ASK YE WHAT GREAT THING
*BENEDICTION AND THREE FOLD AMEN I KNOW"

POSTLUDE: "ALLEGRO RISOLUTO" WILSON

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. HOWARD BOLAM IN MEMORY OF RALPH M.
CHARLTON (PAP).

SERVING AS USHERS TODAY ARE: *RICHARD MANGEL, DARYL
TAIT, JOHN DREHER, AND GARY PENAR.

ELDER AND MRS. ROBERT BASEHORE WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 175.

NURSERY WILL BE PROVIDED TODAY BY BRAD AND JUDY VINROE.

AT LEAST 35 PEOPLE ATTENDED THE FIRST AID MEETING LAST
SUNDAY. (YOU ARE IN GOOD HANDS) Roy Pflugh, Joan Vogel

HOSPITALIZED - EARL WOGAN, EVELYN SHAKELY, JAMES
MON. - 7:30 - FIDELITY BIBLE CLASS MEETING. MALONEY.

TUES. - 7:30 - BOARD OF CHRISTIAN EDUCATION MEETING

WED. - 6:00 - GOLDEN CIRCLE - A SALAD SMORGASBORD AND
A FARMER'S MARKET.

THURS. - 10:00 MEET AT THE CHURCH - MARY MARTHA CIRCLE -
"LADIES-DAY-OUT"

YOU WILL BE CALLED THIS WEEK FOR PICTURES TO BE TAKEN
FOR THE PICTORIAL DIRECTORY. IF YOU HAVE NOT BEEN
CALLED BY THURS. GET IN TOUCH WITH THE OFFICE. THE
FOLLOWING PERSONS WILL DO THE CALLING: JANE WATTERSON,
JEAN PFLUGH, LINDA CURTIS, EVELYN DELLEN, HELEN FERREE,
JEAN FENCIL, JUDY FRY, DUTCH BOLAM, LULU PENAR,
DORIS ZAVACKY, BEA TAIT, HELEN RIEMER.

WEDNESDAY - OCT. 29 - ST. PAUL HOME AUXILIARY MEETING.
SEE BULLETIN BOARD FOR DETAILS. CALL PHYLLIS TAIT
287-8852 IF INTERESTED.

JEANNE SNYDER WOULD LIKE TO "THANK" ALL THOSE WHO SENT
CARDS AND ALSO SAID PRAYERS DURING THE DEATH OF MY
SISTERS MRS. HAROLD (HAZEL) WILLIAMS AND MRS. FRED
(GRACE) WEISMAN OF MEADVILLE, PA. I WOULD LIKE TO
THANK REV. LINK FOR HIS KIND WORDS AT THE FUNERAL HOME.

THE NEW ILLUSTRATED LIVING BIBLES ARE IN - YOU CAN
PICK THEM UP BEFORE AND AFTER THE SERVICE IN THE OFFICE.
PLEASE HAVE YOUR CHECKS ALL READY MADE OUT TO ST. PAUL'S
U.C.C. - \$8.95.

Welcome Visitors: Sign book BIBLE P. 17-18

"Meanwhile, Back At The Ranch!"

Text: Luke 15:29,30,
AND HE ANSWERING, SAID TO HIS FATHER, LO, THESE MANY
YEARS DO I SERVE THEE, NEITHER TRANSGRESSED I AT ANY
TIME THY COMMANDMENT; AND YET THOU NEVER GAVEST ME A
KID, THAT I MIGHT MAKE MERRY WITH MY FIRENDS. BUST AS
SOON AS THIS, THY SON, WAS COME, WHO HATH DEVOURED THY
LIVING WITH HARLOTS, THOU HAST KILLED FOR HIM THE FAT
TED CALF.

Scripture: Luke 15:11-32
ranch

Word picture of house nestled valley, twilight, crisp
stillness autumn eve air. Lites lit, smoke curl chimney,
welcome, warm, fire fireplace. Music come from house, yellow
glow windows give 4th warm welcome any!

Man talk other man, he go in, old man come out.

Young speak angry 2 old man, walk away, & old man look at
old man go in shut door, & still of night & glow window

This last part script. Most know 1st pretty well

Eld bro no know much about, all known & is TEXT, (read)

Wat said, "MEANWHILE, BACK AT THE RANCH," while Ur

other son off & live up, I do wat should, & U no give
feast or celebrations 4 me."

Irony this, he was devoted son, so wat wrong express self?

Where occurs 4 all fam 2 rejoice & be happy, but eld bro

no want bro welcome back open arm 4 he jealous, envy

He call not for, but THY SON, this disassociate self

He put out RIOTOUS LIVING,

SS TEACHER & Class, SPEND ALL BUBBLE GUM

Said harlots, no said B4, thus must felt he do that
if same shoes.

Truth this para & others, C & find something in it 4 me

C this we can grow, if C friend, relative, fellow member
we like eld bro.

Frederick Rummacher influence Germ 19th C when ask eld
bro's intent, "I learned it yesterday --- Myself."

2 basics stand out, 1st. eld bro content place self
outside fam circle.

(ILLUSTRATION JOHN RESCUE SEAMAN & IT BROS WILLIAM)

Bros not heed advice mother & thus no destroy bro's

but save him, this message 4 us 2 reach out 2 others
bring 2 Christ.

2nd basic. Eld bro responds 4 separate from fam, he did

(ILLUSTRATION KATHRYN MARSHALL & PETER, LOST IN CH)

through many churches, people lost this church

Hav self-right people no move & no preach will move

Works alone means heaven.

They deacons, ushers, teachers, superintendents, etc.

Jesus say these people end up in hell, & these not my words

I AM THE WAY THE TRUTH AND THE LIFE, NO MAN COMETH TO
THE FATHER EXCEPT BY ME

This he point out story prod Son.

Book Voices From Edge Eternity
dying testimonies peop saw, herd, talked peop long and,
at point of death.

I Believe we ushered out this life by angels or d on:
& book proves it.

Those Blievers die peaceful, calm & C angels, luved
1's, hear music, & C beauty heaven

Those atheists & evil peop went scream LOST, LOST,
FOREVER LOST.

We can determ end destiny our depart & better vrealize
it determ wat do now wile hav chance

All dun sumthing regret & say, I WISH I CUD DO OVER

Most instance get 2nd chance

But wen pass from this lif all chance 2 change past
Need 2 mak this decis wile yet able.

Can mak this commit simply, easily

Acknowledge Js Xp die 4 U, & U now want Him as UR

Saviour, & invite Him live UR hart

"Meanwhile, Back At The Ranch!"

Text: Luke 15:29,30

AND HE ANSWERING, SAID TO HIS FATHER, LO, THESE MANY
YE 3 DO I SERVE THEE, NEITHER TRANSGRESSED I AT ANY
TIME THY COMMANDMENT; AND YET THOU NEVER GAVEST ME A
KID, THAT I MIGHT MAKE MERRY WITH MY FRIENDS. BUT AS
SOON AS THIS, THY SON, WAS COME, WHO HATH DEVoured THY
LIVING WITH HARLOTS, THOU HAST KILLED FOR HIM THE BATH-
TUB CALF.

Scripture: Luke 15:11-32

Picture this scene, (Ranch house etc.)

Last part scrip & eld bro & all kno is TEXT

Wat said MEANWHILE, BAK AT RANCH, wile bro off etc.

Eld bro good etc, point out THY SON, ~~Harlots~~ (joke)
Harlots, (joke riotous living, bubble gum)

Purp parables: 4 me? or 4 my hus, wife, friends?

Eld bro ident: Frederick Rummacher influen 19C Germ.

"I learned it yesterday --- Myself."

2 basics in this:

1st - Eld bro place self OUTSIDE
(Illust rescue sailor)

bro no heed mother & reach out & sav bro

this message 4 us - reach out 2 bro & bring 2 Xp

2nd - Bro separate from fam

(Illus Kathryn Marshall & lost in church)

tru many ch, & tru this ch

hav many self-right peop they right other wrong

been deacs, usher, choir, teach, supt eyc yrs

Js say many end up hell 4 He is

WAY, TRUTH, LIFE, NO MAN CUM 2 FATHER CEPT BY HIM

book VOICES FROM EDGE OF ETERNITY

Blievers die calm, peace

atheists die Lost, Lost, Forever Lost

I Bliev ang or demons usher into etern at deth

We can determ destiny at depart & better realize it

determ wat do now hav chance

All did sumthin regret wish cud do over & many time
can

But wen enter etern it 2 late, & must change now

Can accept Js Xp now easy, simple,

Recog as Sav, die 4 U personal, invite in

etern can no say MEANWHILE, BACK AT THE RANCH I do
this or that & this my record.

"Meanwhile, Back At The Ranch!"

Text: Luke 15:29,30.

And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed at any time thy commandment; and yet thou never gavest me a calf, that I might make merry with my friends. But as soon as this thy son, was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Scripture: Luke 15:11-32

Picture in your minds if you will, a ranch house nestled in the valley. Twilight has descended upon the surrounding countryside and the crisp ~~xxx~~ hushed stillness of Autumn is evident upon the early evening air. The lights in the house have been lit, and smoke curls lazily from the chimney signalling the fact that a welcome and warming fire has been built in the fireplace. ~~Coming from the~~

The sound of music emanates from the house and the yellow glow of light from the windows gives forth a warm welcome to anyone coming upon the scene.

The dark ~~form~~ undistinguishable form of someone approaching the house can still be seen in the deepening shadows. He steps to the porch and peers in at one of the windows. He is soon joined in conversation with another individual who can be seen darting quickly into the house as though on an errand of haste.

Very soon the door opens again and the light from within casts its brightness across the worn wooden plank porch. Framed in the doorway is a man of ~~advanced~~ ~~xx~~ evidently advanced years because of the snow white hair and the stooped shoulders caused by hard labor. He can be seen engaged in earnest conversation with the man who ~~quite~~ stands head and shoulders above the older man. By the muscular build of this man it is apparent that he too has been involved in hard labor. During the course of their conversation he can be seen gesticulating toward the house and speaking quite angrily. Very soon their conversation ends and the younger man stomps off the porch leaving the older man staring after him with a look of dejection and defeat upon his face. Slowly the old man retraces his steps through the doorway, and the door closes behind him leaving only the stillness of the night, and the glow of light shining from the windows.

This is how I picture the latter part of our scripture for this morning. Much has been made of the first part, and I am sure that most of us know the details of the prodigal son pretty well. But the fellow we do not know too much about,

is the elder brother. All that we know is the facts that he himself provides. This is to be found in the 29th and 30th verses of this block of scripture. (Read text). What is being said here is, "Meanwhile, Back At The Ranch," while your other son was off living it up, I have been doing what I should, and you have never given any special feasts or celebrations for me. And ~~this is true~~ the irony of this is that this fellow was a devoted son and he did as he was supposed to do, so what is wrong with his expressing himself in this way? The wrongness is in his attitude. His father did not deny the fact that he had been a good and dutiful son. But here was an occasion to rejoice and all of the family should have been happy on this occasion. But the elder brother did not want to see his brother welcomed back with open arms, for he was envious and jealous. He doesn't acknowledge him as his brother, but instead calls him, "Thy Son." Thus he gives evidence that he wants to disassociate himself from any relationship to this brother.

He is quick to point out his righteous living. A Sunday School teacher when using this parable in her class asked the question, "What is riotous living?" One little boy answered, "That's when you spend all your money on bubble gum."

The Elder brother points out something that was never made evident before or was even known and that ~~is~~ his brother spent his money on prostitutes. He had no evidence of this and so why did he say this? Perhaps he was thinking all the time his brother was away, that if he had the same opportunity to run off like his brother, that is how he would spend his money and time. So you see there is a lot of different things tied up in this portion of the parable and it speaks to us in our time and in our place as well.

The real truth of this parable or any other story similar to it, is that we can see or find in it something that fits us. If we can see that a truth is being stated that touches us personally, then we can grow. But if instead we only see that it suits or fits a friend of ours, or a fellow member, but that it does not fit me, then we are much like this elder brother. ~~The elder brother was never~~

~~identified by name~~ We do not know the identity of either of the brothers and it

really ~~is~~ isn't important. But someone asked Frederick ~~K~~ Krummacher the influential German of the 19th century ~~if~~ of the elder brother and he answered, "I learned it yesterday ---- myself."

There are two very basic things that stand out about the latter part of this parable. The first is that the ~~elder~~ elder brother was content to place himself outside the family circle. He did this because he was unwilling to accept what his father did.

(Illustration of John rescuing seaman, and it is brother William)

This man was willing to risk his life to save the life of ~~xxxxx~~ another, and in so doing he made it possible his mother could have both sons. But had he heeded her pleas for his own safety, both he and his mother would have been responsible for the death of the other son and brother. I believe this is a good example to us to reach out to others, to bring them to the Lord. And if we fail to do so we may be held responsible for their being outside of the fold.

The second basic that stand out in this story is that the elder brother was responsible for his separation from his family, for he did this knowingly.

Kathryn Marshall tells the incident of going with her husband the late Dr. Peter Marshall to Washington D.C. He had been called to be pastor of the New York Avenue Presbyterian Church, which is the church in which Abraham Lincoln worshiped. They arrived during the week and naturally the church was empty. As just the two of them walked down the aisle of this large sanctuary, Mrs. Marshall ^{closed} looked at all of the doors leading out of the sanctuary and she remarked to her husband, "A person could get lost in this church."

Which is true in any church. Except I do not mean to lose their way to another part of the building, but I mean to lose their way to heaven. We have in almost any church today, people who will not move from their position of self-righteousness and piety and no amount of preaching will convince them that the only way of salvation is to make a personal acceptance of Jesus Christ. These people ^{ld} to their works as being the sole means to get them to heaven. They are ushers, or deacons, or elders, or have served as teachers, or superintendents, or some other capacity, and this is their only visible means of being a part of the kingdom of God.

I am sorry to say that we have some people in this church who are lost, and unless they accept Jesus Christ and turn from their ministries of works, they will awaken in hell when they pass from this life. These are not my words, but the words of Jesus Christ Himself, for He said, "I am the way, the truth, and the life. No man cometh to the Father except by me." And this is what He was pointing out in this story of the prodigal son.

I have been reading a very interesting book entitled, "Voices From The Edge Of Eternity." It is a book containing dying words and testimonies of people who saw things, heard voices, and talked with people who were long dead. I believe that at the point of death we are ushered out of this life by angels or by demons, and this book proves this. Those who were believers and had accepted Christ as their Saviour died calmly and peacefully, seeing angels and loved ones and hearing music and seeing the beauty of heaven. Those who were atheists and evil people went out of this world screaming, "Lost, lost, forever lost."

We can determine the end destiny of our departure from this life and we better realize it is all determined what we do about it now, while we have the chance. I am sure that all of us have done something which we regretted and we have said, "If only I could do it over again." And in most instances we get other chances to act in a different way. But when we pass from this life, all chances to come to Christ are past, and so we need to make this decision while we are yet able. If you have never made this commitment you can do so very simply and easily, by acknowledging that Jesus Christ died for you personally and that you want Him to come and live in your heart. I urge you to do it today and not delay.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 TWENTY-THIRD SUNDAY AFTER PENTECOST Oct. 26, 1975
 REFORMATION SUNDAY, YOUTH SUNDAY
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 PAM FRY, JEFF CAMPBELL - ACOLYTES

 ORDER OF WORSHIP - 11:00 A.M.
 PRELUDE MUSIC: "A MIGHTY Fortress is Our God" PACHELBEL
 "ALL GLORY BE TO GOD ON HIGH" DECIUS
 PLEASE REMAIN SILENT DURING CHIMES
 *PROCESSIONAL HYMN No. 323 "GLORIOUS THINGS OF THEE
 ARE SPOKEN"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "ALMIGHTY GOD, WHO DIDST LEAD OUR
 FATHERS TO THESE SHORES THAT THEY MIGHT LAY HERE THE
 FOUNDATIONS OF CIVIL AND RELIGIOUS LIBERTY, BLESS TO US
 THE GLORIOUS HERITAGE OF FAITH AND FREEDOM WHICH WE HAVE
 RECEIVED FROM THEM. PRESERVE THOU THE NATION WHICH WAS
 ESTABLISHED BY THEIR PRAYERS, THEIR HEROIC DEEDS, AND
 THEIR SACRIFICES. HELP US TO BE TRUE TO THE GREAT IDEALS
 FOR WHICH THEY STOOD, AND MAY OUR COUNTRY EVER BE THE
 HOME OF JUSTICE, LIBERTY, AND TRUE BROTHERHOOD. DEFEND IT
 AGAINST EVERY PERIL, AND MAY IT BE INCREASINGLY A BLESSING
 TO ALL THE WORLD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: 2 KINGS 23: 1-14

HYMN OF THE MONTH No. 67 "BEAUTY AROUND US"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER PRAYER RESPONSE

OFFERING

OFFERTORY "A VISION OF ISAIAH" MARTIN LUTHER

ANTHEM: "A MIGHTY Fortress" LUTHER
 SOLO - LLOYD LINK

SERMON: "THE KOSHER KING!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 322 "THE CHURCH'S ONE
 FOUNDATION"

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "SONG OF PRAISE" ARR. LORENZ

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
 THE FIDELITY BIBLE CLASS TO THE "GLORY OF GOD".

SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE
 VINROE, ROBERT DELLEN, BRIAN PFABE AND STEVE SMITH.
 DEACON AND MRS. HARRY FRY WILL REPRESENT COUNCIL AT
 THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA MANGEL,
 MRS. JUDY SNYDER AND NANCY LINK.

HOSPITALIZED: CYNDIE SYBERT - PITTS.; ROY PFLUGH,
 EVIE SHAKELY, JIM MALONEY, J. WALTER HARMON.

THE ATTENDANCE LAST SUNDAY WAS 208.

PICTURES WILL BE TAKEN AT THE CHURCH TODAY (FOR THOSE
 WHO CANNOT BE HERE FOR APPOINTMENTS) MON. 4-9, TUES.
 4-9, WED. 4-9, THURS. 4-9. IF YOU HAVE NOT BEEN
 CONTACTED PLEASE LET THE OFFICE KNOW BY TODAY. ONLY
 THOSE BEING PHOTOGRAPHED WILL RECEIVE PICTORIAL
 DIRECTORIES.

NEXT SUNDAY - ADOPTION OF THE BUDGET AND ELECTION
 OF ELDERS AND DEACONS. YOU WILL HAVE THE OPPORTUNITY
 TO PROPOSE NOMINATIONS (WITH THAT PERSON'S PERMISSION)
 FROM THE FLOOR. THE NEW OFFICER NOMINATIONS FOR
 ELDERS AND DEACONS ARE AS FOLLOWS: ELDERS - HOWARD
 BOLAM, WALTER HARMON, WALLY FEDER. DEACONS - JOHN
 REDMAN, BOB DELLEN, EARL WOGAN, DON KINGSLEY, BILL
 THOMPSON, STEVE VARGO, NORMA KNAUER, RICHARD MANGEL.
 IF YOU WANT TO VOTE MAKE SURE YOU ARE HERE NOV. 2ND.
 SUNDAY - NOV. 9TH IS CHRISTIAN ENLISTMENT SUNDAY -
 PLEASE RETURN YOUR COMMITMENT CARDS BY THAT SUNDAY.

"TEACH US THAT IT IS BETTER TO GIVE THAN TO RECEIVE,
 BETTER TO FORGET OURSELVES THAN TO PUT OURSELVES
 FORWARD, BETTER TO MINISTER THAN TO BE MINISTERED

UNTO."

-- HENRY ALFORD
 Volleyball girls 14+, Bible Petitions, *PI UP BIBLES*
 Welcome Visitors

"The Kosher King!"

Text: 2 Kings 23:3
AND THE KING STOOD BY A PILLAR, AND MADE A COVENANT
BEFORE THE LORD, TO WALK AFTER THE LORD, AND TO KEEP
HIS COMMANDMENTS AND HIS TESTIMONIES AND HIS STATUTES
WITH ALL HIS HEART AND ALL HIS SOUL, TO PERFORME THE
WORDS OF THIS COVENANT THAT WERE WRITTEN IN THIS BOOK.
AND ALL THE PEOPLE JOINED IN THIS COVENANT.

Scripture: 2 Kings 23:1-14

(story priest/Rabbi & ham dinner)
Expl KOSHER=Ceremon clean, but also fit & proper
Idea clean food not only ritualistic, but good hygiene
No refig & pork etc spoil
But as oft case rits got out hand & infest temp
with idols, prostitutes etc.
But 640 BC Josiah king at 8, & reign 31 yrs
Dad Amon wicked reign 2 yr & murdered
In 18 yr, (26 yrs old), send Shaphan scribe 2 temp
2 pay workers 4 re-build
Hilkiah hi-priest found book Law hid temp
Shaphan return king tell find book, & he read 2 ki
Jos tear clothe send 4 Hilkiah, Shaphan, son, Achbor &
Asaiah 2 servants king,
they go Huldah profetess, she say:
God angry defile temp & will destroy, but after deth
Jos Bcuz he show sorrow,
NOW WE START OUR SCRIP THIS AM;
Jos asem elds & leads of Judah at temp, he read book
& this Deut writ Mos 600 yr B4
this book now model 4 reform & Jos does remain chap
Read Text Covenant
1st king 65 yrs cleanse temp & Jos Kosher King
he want temp B clean spotless no 1 or nation can
liv apart from G
Dag any instit lik Ch, start rt, lit by lit nu thots
ideas & Bgin 2 change 4 worldly things.
Ch of Mart Luth etc & Ch trun from G
(Illustration Shirly & I in England 3 yrs ago)
Contrast this with Englan Rev. Stone saw
(Illust Church 1 Foundation)
Ch is big & this generality, but quest wat Ch is &
find it U & Me. WE R ch, We mak gro/decline, We Reform
or not
Sumtime get wrong idea, reform=story man reform 4 girl
This wrong idea reform tru reform mak selves pure
& spotless & no judge we rt others wrong
Get No 1 in order 1st
If think US ch A=Ok need look hard facts
(Illustration Paul Harvey stats 2 yr ago)

"The Kosher King!"

Text: 2 Kings 23:3

Scripture: 2 Kings 23:1-14

(Story Priest & Jew & ham dinner)
Exegete Scrip prior 2 23:
Josiah 8 yr, king in 640 BC, Amon father
in 18yr reign (26 yr) Shaphan, Hilkiah temp renov
Shaphan return read book, Jos tear clothes
Jos send 4 Hilkiah, Shaphan & son, Achbor & Asiah
& send Huldah profetess & she say G destroy,
but after Jos deth
Exegete Script 23:

TEXT:
1st king 65 yr cleanse temp & Jos KOSHER KING
no nation can liv apart from G
Danger any instit lik ch start rt, but nu idea
creep in & it change
Mart Luth & reformers found this worldly ch
(Illustration Shirley & I England 3 yr ago)
contrast this Rev. Samuel Stone
(Illustration Church 1 Foundation & Rev. Stone)
Ch is big & we speak generalities,
but wat is ch? We R ch, we mak gro/decline, we reform
Sumtime wrong idea reform
(story boy reform 4 girl)
This wrong idea, we reform selves & no judge other
Get #1 in order 1st
If we think USA is A-Ok, need look hard facts
(Illustration Paul Harvey & statistics)
Sir e then Watergate, political graft, greed, corrup et
Pls & family, pre-mar sex, marijuana
Ch no influ 1nce was & cannot B wen ch mems can
do everything except cum 2 ch on Sun morn
We need reform,
We need KOSHER KING our land & churches,
& this Kosher King is Js Xp in harts, livs peop
Reform starts with indiv & then only can spread
READ TEXT
R we will do this our ch?
" 2 " " mak this ch shin examp But & commun?
If so lets B about it & stop fool G & selves by go
thru motions ea week,
Thos sincer want change selves & cong, let us join
r cov prayers & supplications 2 G, 2 change us,
the nation & the CHURCH.

Since then Watergate, corrupt, greed etc
Pres & family mak startling statements pre-mar sex
marijuana.

We need sumthing lik Kosher King our land 2day

Ch no influence once was & can C this wen ch mems
can do everything except cum 2 ch Sun Morn

Re-form must Bgin with indiv & only then can spread

We need mak nu coven G, & let Js Xp Bcum Kosher

King our harts lives

READ TEXT

R we will do that this Ch?

R we will mak this cong shin examp 4 But & Commun?

If so let us B about it,

but if not then let us stop fool G by go thru motion
ea week

Thos sincer want chang self & cong let us join nu
prsyers & supplications 2 G 2 work this chang here
& now.

"The Kosher King!"

2 Kings 23:3

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the ~~written~~ words of this covenant that were written in this book. And all the people joined in the covenant.

Scripture: 2 Kings 23:1-14

At a community dinner a priest and a Rabbi were seated side by side. During the course of the meal they formed a warm relationship. The meat which was served was ham. The priest ate four large slices and commented upon the good quality of the meat. The Rabbi naturally ate none. The priest wanting to tease him a little asked, "Rabbi, when are you going to become liberal enough to eat ham?" The Rabbi quickly replied, "At your wedding Father Kelly, at your wedding."

I am sure we have all heard of the Jewish observance of only eating foods which are considered clean, or Kosher. The word Kosher not only means ceremonially clean, but it has come to mean fit and proper.

The idea of eating clean food and abstaining from unclean food was not only ritualistic, but was also good ~~sanitary~~ hygiene. Since the Jewish people did not have refrigeration, foods such as pork would spoil easily and the parasites could infest the meat and cause sickness and disease. But as is so often the case with ritualism it got out of hand. The rituals of doing certain things and eating certain things, and acting in a certain way overcame all sense of proper religion and worship of God. The people had gotten so far out in their religion ~~and~~ and worship that they had infested the temple with idols of all kinds. But in the year 640 B.C. a man named Josiah became king of Judah and he reigned for 31 years, at the tender age of 8. His father Amon had been murdered because he had been an evil and wicked king.

In the 18 year of Josiah's reign, which would have made him about 26, he sent Shaphan a scribe to the Temple to inform Hilkiah the High Priest that he was to pay the men who were working to repair the Temple. While Shaphan was there Hilkiah told him that he had found the book of the law, hidden in the temple. Shaphan read it, and returned to the king and informed him he had taken care of the errand upon which he was sent. He informed Josiah that Hilkiah had found a book of the law and he then read it to the king.

When Josiah heard what was being read he tore his clothes in shame and despair.

~~Josiah sent Hilkiah the chief priest~~ So he sent for Hilkiah the high priest, 1 for Shaphan and his son, for Achbor and ~~Asaiah~~ Asaiah two of his servants, and he asked them what must be done. These men were commanded to seek what God wanted done in this situation. So these men went to the prophetess Huldah to consult with her.

Her reply was that God was going to destroy Judah because its king and people had turned to the worship of idols and had defiled the temple. But because Josiah had been turned to ~~sorrow and contrition~~ sorrow and contrition God was not going to cause this to happen until after Josiah's death.

It is at this point that we arrive at our scripture for this morning and we find that Josiah has assembled all of the elders and the other leaders of Judah at the Temple. Josiah reads to all the ~~xxx~~ people the book of the Law. This book was the book of Deuteronomy written by Moses and so some 600 years following the death of Moses, Josiah used the Book of the Law as a model for reform. In the following verses of the 23rd chapter of 2 Kings which we did not read is to be found the remainder of this story. There is much too much material to be covered in one sermon and ~~xx~~ this morning we are dealing with just the reform which was started and instigated by Josiah.

In order to get the people back to a correct worship of God, Josiah makes a new covenant with God and he has the people join in it as well. (TEXT) This made Josiah the first ~~Kosher King~~ king for approximately 65 years to cleanse the Temple and to strive to get the people back into a covenant relationship with God. We could say from this then that Josiah was the Kosher King. He was concerned with cleaning up the mess that many others had made. He wanted the Temple and the Worship of God to be pure and spotless. He discovered that an individual and a nation cannot live apart from God and survive.

This is the danger that is inherent in any institution such as the Church. It starts out on a small scale and advances and grows, and little by little it begins to change because those who are leading begin to innovate and add new thoughts and new ideas. This is what happened with the church during the

life and times of Martin Luther and the other reformers. The church had taken a completely different image and was being used for worldly things and was turning from the things of God.

~~(Illustration of Rev. Stone & The Church's One Foundation)~~

When Shirley and I were in England 3 years ago we saw the appalling decline of the Churches and Christianity there. Vast cathedrals which would hold several thousand people were having 50 to 100 people come to services on Sunday. What was even more alarming was the fact that the religious leaders did not seem to be too concerned about it. They passed it off as being one of the signs of the times. Contrast this with the England which Rev. Stone saw.

(Illustration of Rev. Stone & The Church's One Foundation)

But it is always so easy to stand back and look at an organization and to criticize what needs to be done here and there. When we speak of the church we are speaking in generalities for it is something that is large and difficult for us to imagine all of it. But when we begin to question just what is the church, we realize that it is you and me. We are the church. We are what makes it grow, or impedes its progress. We are the people who can bring about reform in the church today. But when we speak of reform, we sometimes get the wrong idea of reform. We are something like the fellow who told of, (story of man reforming and then deciding he was too good for his girl). This is the wrong way to go about reformation. True reform is to make ourselves what we should be, and to make ourselves pure and spotless, and ~~not~~ ~~the other fellow~~ not judge ourselves alongside the other fellow and draw the conclusion that we are right and the other person is wrong. Just worry about putting old number one in order first.

If we believe that the church is A-OK in the United States, we need to look at some hard facts.

(Read statistics compiled by Paul Harvey 2 years ago.)

This should give us some idea how much influence our churches have in our land. We ~~need a Keshner~~ can readily see that we have need of something like

The Kosher King of ~~Israel~~ Judah in our land today. Especially when we hear and read that the president's wife advocates pre-marital sex for her daughter, if that is what the daughter wants, and the president's son makes a pronouncement about marijuana and the president remains silent. All of these things are an indication of the inner decay which is rampant because the Church today does not stand as the main force of ~~the~~ society or the world.

And we cannot expect much more when we see our church members ~~able~~ to do so many more things on Sunday morning except, Come To Church.

Reform ^{must} ~~can only~~ begin with the individual and then only can it spread. We need to make a new covenant with God. We need to do as the Kosher King Josiah and his people did, (read text again.)

Are we willing to do that here in this church? Are we willing to accept the challenge of making this congregation a shining example for Butler and the surrounding area? If we are then let us do it. But if we aren't, then let us stop ~~feeling good~~ trying to fool God by going through the motions of this each week. Only God can look into our individual hearts and lives. If you sincerely want to work a change in yourself and in our congregation, then I ask you to join in renewed prayers and supplications to God to bring forth a change in us. For those of you who want this to happen, let us join together in prayer.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 TWENTY FOURTH SUNDAY AFTER PENTECOST NOVEMBER 2, 1975
 REV. RALPH C. LINK, PASTOR
 MRS. EUGENE STEPHENSON, ORGANIST
 MR. RALPH COOPER, CHOIR DIRECTOR
 NANCY LINK, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: "CHANSON" GAUL
 "AUTUMN" CHAMINADE

PLEASE REMAIN SILENT DURING CHIMES

*PROCESSIONAL HYMN No. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O LORD, WHOSE WAY IS PERFECT, HELP US, WE PRAY THEE, ALWAYS TO TRUST IN THY GOODNESS; THAT, WALKING WITH THEE AND FOLLOWING THEE IN ALL SIMPLICITY, WE MAY POSSESS QUIET AND CONTENTED MINDS, AND MAY CAST ALL OUR CARE UPON THEE, FOR THOU CAREST FOR US; FOR THE SAKE OF JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: 'O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: EPHESIANS 1: 3-14

HYMN OF THE MONTH No. 433 "TO THEE, O LORD, OUR HEARTS WE RAISE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY

*PRAYER AND PRAYER RESPONSE

OFFERING

*** OFFERTORY "PASTORALE" O'DONNELL

ANTHEM: "FAITH OF OUR FATHERS" ARR. BY FRED WARING

SERMON: "THE DIVINE XI"

PRAYER AND LORD'S PRAYER

HYMN OF DEDICATION No. 243 "MAKE ME A CAPTIVE, LORD"

BUDGET PRESENTATION

NOMINATION OF ELDERS AND DEACONS

*BENEDICTION AND THREE FOLD AMEN

POSTLUDE: "POSTLUDIUM" STAINER

--- *CONGREGATION STANDING ---

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. ROBERT TAIT TO THE "GLORY OF GOD."

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR. ELDER AND MRS. PAUL CAMPBELL WILL REPRESENT COUNCIL AT THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 213.

HOSPITALIZED: ROY PFLUGH

NURSERY WILL BE PROVIDED TODAY BY MRS. BARB VARGO, MRS. DORIS ZAVACKY, AND ELLEN MASTER.

TODAY - THE ADOPTION OF THE BUDGET AND THE NOMINATION AND ELECTION OF ELDERS AND DEACONS. *WIT IN COLLECTION*

MON. - 7:30 - WOMEN'S MARY PRUGH CIRCLE MEETING. *PLATE*

WED. - 7:30 - CHURCH COUNCIL MEETING.

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE HAVE ALL MATERIAL IN BY WEDNESDAY.

THURS. - BIBLE STUDY IN THE UNDERCROFT - 7:00.

BILL PFLUGH WOULD LIKE TO THANK THE YOUTH, WOMEN AND MEN WHO HELPED HIM DURING THE MONTH OF OCTOBER TO WHEEL PATIENTS TO SERVICES AT VETERANS ADMINISTRATION HOSPITAL.

BEA TAIT WOULD LIKE TO THANK ALL THOSE WHO HELPED WITH THE CALLING FOR THE PICTORIAL DIRECTORIES, ALL THOSE THAT PARTICIPATED IN HAVING THEIR PICTURES TAKEN AND FOR THE HOSTESSES - MRS. MARGARET McClymonds, Mrs. ANN WILLIAMS, SHIRLEY RIEMER AND Mrs. GRACE RIDDLE. EARL WOGAN WOULD LIKE TO THANK THE CONGREGATION THAT SENT GET WELL WISHES, CARDS AND PRAYERS WHILE HE WAS IN THE HOSPITAL.

SUNDAY - NOVEMBER 23RD, IS OUR YEARLY THANK OFFERING SERVICE - IT IS ALSO AMERICAN INDIAN SUNDAY. YOUR THANK OFFERING ENVELOPE WILL BE FOUND AMONG YOUR REGULAR SUNDAY OFFERING ENVELOPES IN YOUR PACKET. NEXT SUNDAY IS CHRISTIAN ENLISTMENT SUNDAY - PLEASE RETURN YOUR COMMITMENT CARDS VIA THE OFFERING PLATE OR MAIL THEM BACK.

NEXT SUNDAY AFTER THE SERVICE ALL UNDER SHEPHERDS WILL PICK UP THEIR MATERIAL IN THE FRONT OF THE SANCTUARY. WE NEED MEN TO VISIT SOME OF THE OLDER MEN IN OUR

CONGREGATION (THIS IS A GREAT NEED NOW) PLEASE CONTACT THE OFFICE NOW.

VILLEYDALE GIRLS 14+ BIBLE PET. AND WELKING VILLEYDALE

"The Divine X !"

Text: Ephesians 1:4,5

ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE
I NDNATION OF THE WORLD, THAT WE SHOULD BE HOLY AND
WITHOUT BLAME BEFORE HIM, IN LOVE. HAVING PREDESTA
INATED US UNTO THE ADOPTION OF SONS BY JESUS CHRIST
TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS
WILL.

Scripture: Ephesians 1:3-14

~~Voting this week~~

(Illustration farmer & Repub speaker)

Voting this week but long B4 man voted G did.

G voted & it stir harts/minds countless peop of Xp
John Calvin & Jacobus Arminius ty
Presby & Predestin of Jn Calvin
Arminius & Free Choice

Presdestin= sum 2 B sav others doom regardless liv

Free Choice=man free 2 choose salv or not

Scrip AM speak predestin & doctrines cum from it

READ TEXT: Selection of G & this show He vote

Exegete: Creation Ad & Ev 2 B fruitful & multip
& hav domin o'er animals etc.

This G elect & place Divine X mankind

Man turn from G & G must vote again

this time Noah, then man get worse again

G vote & choose Abraham & Covenant

Then G elect Isaac & this time G choose indiv

over another indiv. He cud chose Ishmael, but no

Then Jacob over Esau, Saul over others,

David over bros & soo on down thru ages

G elect thos peop com ord who develop spec qual 4G

But no stop OT,

G elect Eliz bear 4run Mess, Jn Bap

G elect virg Bcum mother Js Xp Son of G

Up 2 & incl Js G place Div X bring redemp 2 peop

After Js elect discip, Paul etc.

which brings round 2 U & me

Just where we stand elect of G? R we part Div X?

Read text: P say we chosen, chosen mean selected

Itvno automatic but can cum 2 G thru Js Xp

Js say U no choos me, I hav chos U

P say stipulation 2B HOLY & BLAMELESS

Holy Gr mean separate & B diff, Ch diff other bldgs

Minister diff other peop, Xpian diff other peop

ILLUSTRATION GIRL PARENTS DIE SHE TAK OVER)

this wat B Holy shud mean 2 us, that we select by
Div X & this mak us diff

Blameless: Orig Gr=perfect AMOMOS
Wat G require 4 us?
Js say, B ye perf eve as Fath in hvn is perf
Quite order right?
-But we know can no reach perf this lif
& only achieve wen reach etern with G
Js no mean we reach this lif, but it goal wor 2
It a quality which motivate us liv as shud
2 B perf is 2 4sake all sin,evil that keep us from
G's will 4 His children
Ther4 we 2 B ~~mark~~ distinct & apart from thos who
no follow Js
(Illustration Pastor & Son who dying & no fear deth)
How many us project image Js Xp 2 our children?
To the world?
This wat G's elect all about
Altho P say predestin & Jn Cal work out doct this,
there still free choice,
but yet not even like Arminius propose
G may chos us,& selec us 2 B part Divine plan
But we still hav choice whether will truly follow
& accept His Son as our Sav.
Just where do we stand in God's Divine election?

"The Divine X!"

Text: Ephesians 1:4 & 5,

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love. Having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will.

An old farmer kept interrupting the Republican speaker to announce that he was a democrat.

"And why are you a Democrat," may I ask? the speaker finally exploded.

"Well, my father was a Democrat and his father before him."

"Supposing your father was a fool, and his father before him. What, according to your argument would you be then?"

"Oh, then," said the farmer, "I'd be a Republican."

This week we will once again be voting once again, and so naturally our minds are thinking in the realm of politics and political parties and candidates. But long before man ever held an election, God did. God voted, and it was ~~at~~ that election which has stirred the hearts and minds of many countless people in Christianity. The controversy stems from two different sources. One is the teaching and thinking of John Calvin, and the other is the teaching and thinking of Jacobus Arminius.

Those of you who are perhaps of Presbyterian background are familiar with the doctrine of Pre-destination which John Calvin worked out. Arminius was in disagreement with this and he held to the doctrine of Free Choice.

Now basically what Pre-destination means is that God has willed or elected that certain people are pre-destined even before birth to live a life and regardless what they may do they are Pre-destined by God to be saved.

While others are pre-destined even before birth to live a life regardless of what they may do, they are pre-destined to be damned. Now this is ^{an over} ~~making~~ simplification of what Pre-destination really is.

~~xxxxsimplexxxxandxxxxbriefxxxxxxxxcanxxxxpossiblyxxxxxix~~

Arminianism holds on the other hand that man is a free agent and he has the free will or choices ~~will~~ to come to God or not. This too is an over simplification and it holds a little more than just a choosing to accept Christ or not.

But basically then we can see that there are sides to be taken as far as human beings are concerned. Our Scripture for this morning speaks of pre-destination and it is from this that Calvin and Arminius and the others have formulated their doctrines.

Our text, (read 4 & 5), for this morning speaks specifically of this selection by God. But to completely understand how God voted and held an election ~~many~~ we need to start at the beginning.

At the creation of the world and then the creation of mankind, Adam and Eve, God let it be known what purpose He had for mankind. God took Adam and Eve and told them to be fruitful and multiply and to subdue the earth, and to have dominion, or authority over all of the creatures of the earth and the sea. This was God's election where He placed His Divine X upon mankind.

But we know what happened then, for man turned from the perfect life and environment which he was created to enjoy, and he turned against God and sinned. Then God held another election and this time He chose Noah and his family because of all of the people they were the only ones who were righteous. So God destroyed the creation with the flood and spared Noah and his family. After the death of Noah things became a little worse again and so God held another election and this time He chose Abraham. God made a covenant with Abraham that He would be His God, if Abraham and his family would be God's people. Abraham follows God and he prospers.

Then Isaac is elected by God and this marks the ^{first} ~~xxxx~~ time an individual is elected by God, over another individual. God could have chosen Ishmael, but instead He chose Isaac.

Then we see that God's election follows down thorough the years, Jacob is chosen over Esau. Saul is chosen over others, David is chosen over his brothers, Solomon is chosen over his brothers and so on down through the ages. In instance after ~~xxxxxxx~~ instance, God has elected those people from the ranks whom He wanted to serve Him. In instance after instance these people were just common ordinary people who developed their special qualities for the service of God.

at God's election of Divine X did not stop at the Old Testament. God elected a woman named Elizabeth ~~xx~~ who was sterile to become the mother of the forerunner of the Messiah, and this was John the Baptist. Then God elected a young virgin named Mary to become the mother of Jesus Christ, the very Son of

God. So up to and including Jesus Christ ~~xxxxx~~ we see that ~~xxxxx~~ The Divine X is placed in the life of individuals to bring about redemption for God's people. This was finally accomplished through Jesus Christ, but God did not cease to hold elections after this. We know that He elected the Disciples of Jesus, and then Paul, and all of the others who down through the years have preached and proclaimed the Gospel of Jesus Christ.

Which brings us around to you and me. Just where do we stand in this election of God? Are we a part of The Divine X? If we look at the 4th verse of our Scripture we see that Paul tells us we have been chosen. To be chosen, means that we have been selected. It doesn't mean that this is automatic, but it means that we have had the opportunity to come to God through Christ, and since we have seen fit to accept this opportunity we are a part of God's Divine X. Jesus reminds us, "Ye, have not chosen me, I have chosen you." But there is a stipulation placed upon this Divine Selection and Paul tells us it is to be Holy and Blameless.

To be holy in the sense of what the original Greek meant was to be separated from others and a sense of being different. A church is to be holy because it is different from other buildings. A minister is to be holy because he is different from other people. A Christian is to be holy, because he is different from other people.

(Illustration of girl whose parents died and she took over family)

This is what being holy should mean to us. That we have been selected by the Divine X, and this should make us different, this should make us holy and separated.

The second word that Paul points out in our text is the word blameless, or without blame. In the original greek again it meant to be perfect. What is God's requirement for us? Jesus said ~~that~~ "Be ye perfect, even as your Father who is in heaven is perfect." Now that is quite an order. But when we understand that we cannot reach perfection in this life, and will only achieve it when we reach eternity with God, then we can look at being perfect in another way.

To be perfect as Jesus was suggesting does not mean we attain it in this life, but that it be a goal toward which we strive. It becomes a quality which is our motivation to live as we should. To be perfect would be to forsake all sin, all evil, and all things that are against God's ~~will~~ will for His children. Therefore we are to be apart and distinct from all other people who are not followers of Jesus Christ.

(Illustration of Pastor and Son who was dying & no fear of Jesus if he ~~looks~~ is like Dad.)

How many of us project an image of Jesus Christ to our children? To the world? To those who do not believe in God? This is what God's Divine Election is all about. Although Paul says there is an element of predestination in all of this, and John Calvin worked out a doctrine of predestination, there is still that other element of choice. God may have chosen us and selected us to be a part of His Divine plan. But we still have the choice as to whether we will truly follow Him and accept His Son as our Saviour. Where do we stand today in God's Divine Election?

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
CHRISTIAN ENLISTMENT SUNDAY November 9, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
NANCY LINK, BRIAN KENNEDY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "SALUTE"

PLEASE REMAIN SILENT DURING CHIMES

*PROCESSIONAL HYMN No. 272 "LOVE DIVINE"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O GOD, WHO MAKEST THYSELF KNOWN
IN THE STILLNESS; LET US FEEL THY PRESENCE IN THIS SACRED
PLACE; MAKE US TO BE OF THE COMPANY OF BRAVE SAINTS WHO
HAVE WORSHIPPED HERE IN SPIRIT AND IN TRUTH; THROUGH THE
VOICES OF MEN AND THE INSTRUMENTS OF PRAISE GIVE US TO LIFT
OUR HEART TO THEE; AND SO, O LORD, PURIFY OUR LIVES THAT,
GOING FORTH INTO THE WORLD, WE MAY GO IN THY STRENGTH AND
IN THY LOVE; THROUGH JESUS CHRIST OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551 Set scrip in Bib B4
SCRIPTURE: JOSHUA 9: 16-27 ch./bring & tak Bibs

HYMN OF THE MONTH No. 433 "TO THEE, O LORD, OUR HEARTS WE
RAISE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "HE BRINGETH PEACE"

CLARKE

DEDICATION OF UNDER SHEPHERDS

ANTHEM: "BATTLE HYMN OF THE REPUBLIC"

STEFFE

SERMON: "WHAT DOES EVERYONE LIKE?"

PRAYER A Lord's Prayer

*HYMN OF DEDICATION No. 252 "TAKE THOU OUR MINDS"

POSTLUDE: "CORTEGE DE TRIOMPHE"

WILSON

--- *CONGREGATION STANDING ---

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. MARGARET McClymonds TO THE "GLORY OF GOD"

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.

DEACONESS MRS. JOAN MASTER WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY IS PROVIDED TODAY BY DRU RENSEL, LINDA

McMILLIN AND PATTY BASEHORE.

THE ATTENDANCE LAST SUNDAY WAS 203.

HOSPITALIZED: ROY PFLUGH

TODAY AFTER THE WORSHIP SERVICE UNDER SHEPHERDS WILL
MEET IN THE SANCTUARY PART WAY BACK. PICTURES WILL
BE TAKEN IN THE SANCTUARY IMMEDIATELY FOLLOWING THE
SERVICE.

TONIGHT - 7:30 - YOUTH CHOIR PRACTICE

WED. - 7:30 - GOLDEN CIRCLE "CHRISTMAS CRAFT NIGHT"

THURS. - NOV. 20 - IS THE BUTLER AREA LAYMEN'S ASSOC-
IATION - FATHER AND SON NIGHT AND DINNER AT 6:30 P.M.
AT ST. JOHN'S UCC, EVANS CITY - NOV. 18 IS THE LAST
DATE TO MAKE RESERVATIONS - BOB TAIT, BILL PFLUGH
AND PAUL PFABE HAVE TICKETS.

ANYONE 10 YEARS OF AGE OR OLDER WHO WOULD LIKE TO BECOME
AN ACOLYTE, OR ANYONE OVER 13 WHO WISHES TO NOT BE AN
ACOLYTE ANYMORE - PLEASE LET MRS. KILLEAN OR MRS.
WILLIAMS KNOW NOW. THE NEW CHART WILL BE MADE UP
SOON AND THE TRAINING SESSION FOR NEW ACOLYTES WILL
BE IN THE NEAR FUTURE.

YOUR GIFTS ON THANKOFFERING SUNDAY, NOV. 23 WILL HELP
MAKE "AMERICAN INDIAN SUNDAY" - CHECK YOUR SUNDAY
OFFERING ENVELOPE PACKET FOR THE SPECIAL THANK-
OFFERING ENVELOPE.

NEXT SUNDAY - THE PASTORS AND THE CONGREGATION OF
COMMUNITY ALLIANCE CHURCH INVITE YOU TO THE DEDICA-
TION SERVICE OF THE NEW CHURCH AND EDUCATIONAL
FACILITIES SUNDAY AFTERNOON, NOV. 16, AT 3 O'CLOCK -
800 MERCER ROAD.

IF YOU HAD A BIBLE ORDERED - PLEASE PICK IT UP TODAY -
THERE ARE A FEW ADDITIONAL BIBLE IF YOU STILL NEED
ONE FOR THAT SPECIAL CHRISTMAS GIFT.

Mr & Mrs Kenneth Weitzel 50th Nov. 12/1
Welcome visitors, Lee, Mrs Childers
SEMINAR IN FEB.

"What Does Everyone Like?"

Text: Joshua 9:22, AND JOSHUA CALLED FOR THEM, AND HE SPOKE UNTO THEM SAYING, WHY HAVE YOU BEGUILLED US, SAYING, WE ARE VERY FAR FROM YOU; WHEN YE DWELL AMONG US.

Scripture: Joshua 9:16-27

What Does Everyone Like?

Answer would vary: child=candy, cake, teenager=sports
GM=Baseball, Hot Dogs, Apple pie, Cheverolet

This omit footb, hamburg, coco cr pie, other cars

But ther 1 thing all like & will try prov it

Scrip AM strange doings city Gibeon & other 3

This actual end story & need baktrak 2 begin chap

EXEGETE: News Jerico, Ai destruc spred & kings, rulers
band 2gether 2 fite Is.

But Gibeonites decid trick Is in2 treaty

Had lerned G giv Mos instruc destroy land B4 them

Old wineskin, clothes, shoes, patched torn, ragged

Dust on donkeys, themselves mak appear travel long dis

Thus prepar they cam camp Isites & presented 2 Josh

They ask treaty peace & get Bcuz Josh, Isites no

chek with G bout this

3 day later word leak sumhow peop no from far nation

Sum Isites go Gibeon nearby cities & find it tru

Isites kno bin trick, but Bcuz treaty no kill them

Josh call Gibites 2gether & wuestion bout this,

He say, TEXT ~~actual ch ask why you trick us?~~

~~Isites explain we want B slaves~~

They say no want killed & he tell they B slaves

Josh no understand & he ask WHY YOU TRICK US?

& wen add quest=WHAT DOES EVERYONE LIKE? we hav

answer 2 both quests

Gibites just lik us & they lik wat we lik & that

WINNER. Who likes a Loser? Do not all want 2B assoc
with WINNER?

perhapcU nev thot as Ch B Winner, but this Ch, & cong
stand 4th as Winner.

Why? look past yr & go over things tak place cong.
Go outside & look & C physical evidende.

Compar wat peop ~~xxxx~~ use 2, ask & wat ask now

Strangers tell me this progressive ch. & 2 me=Winner

2 easy relapse, fall bak wen need 2 mov 4ward,

we bless Bcuz put thing prop perspect & G bless

This stewardship serm in case U wonder

1nce, agin U ask tak nu look wat giv 2 G,

Do giv Bcuz hav 2? Do giv Bcuz He bless? R we will

mak sacrifice 2 mak House a Winner?

1st yr went several thous over budget, this yr

we lucky if break even.

The day of 5 & 10 stores is over,
Yet this wat many still do 2 ch, nickel & dime 2 det.
As Y churches small membership can bild, add on =
Bcuz good portion peop tithe & giv 2 G wat shud
giv.

Show me expansion of churches & I will show U a
church of dedicated peop who giv Bcuz they lov God
There much we need 2 do.

1 big thing is an all purp bldg can use suppers,
Bball pract, vollball prac, Soup Salad, SS classes
etc.

Not bldg divide cell blocks, but bldg can use all
purp.

Many say negative & disagree,

but 2 long hav sit on hands & refuse 2 mov ahead

Need step out in faith.

G honors those who sho faith & trust Him 2 provide,

G s not mocked, As ye sow, so shall ye reap.

Ir feel & du otherwise we no Blieve G's promises

concerning His provision 4 thos seek do His will,

(ILLUSTRATION MISERLY MAN & SQUIRM OLD NATURE)

We need all do this a little,

let our conscience prick us a little about how
small our love is 2 God.

God not only loves a cheerful giver, but He loves a
Winner, and He proves it by His blessings upon those
people and Churches who are willing 2 do His will

What Does Everyone Like? and especially God?

Winners, that who, Bcuz they are completely His.

"What Does Everyone Like?"

Text: Joshua 9:22, "And Joshua called for them, and he spoke unto them, saying, 'Why have you beguiled us, saying, 'We are very far from you; when ye dwell among us?'"

Scripture: Joshua 9:16-27

"What Does Everyone Lie?" The answer to this question would vary depending on who was asked. A child might respond that candy and cake was what everyone likes. General Motors tells us that, "Baseball, Hot Dogs, Apple Pie, and Cheverolet," are what everyone likes. This of course leaves out football and other sports, hamburgers for those who do not prefer hot dogs, coconut cream pie for those who do not think apple pie is the greatest, and other brands of cars for those who do not prefer Cheverolet. So we can readily see that it becomes quite a problem to state that there is something ~~xxx~~ which everyone likes. But I believe there is one thing that everyone does like and I would like to try to prove it to you this morning.

In our scripture for this morning we read of some strange doings in the city of Gibeon and three other nearby cities. We are actually looking at the end of the story and in order to understand the whole story we need to backtrack and go to the beginning of the chapter. Perhaps you may want to turn to this in your Bibles. The news of the destruction of Jericho and Ai spread throughout all of the surrounding kingdoms and the kings and rulers banded together to fight Israel and save themselves from the same fate. But the Gibeonites decided that rather than be annihilated, they would try to trick the Israelites into a treaty and thus save themselves from destruction. They had somehow or other determined that if they could trick the Israelites into believing they were from a great distance, a treaty could be worked out. They had learned that God told Moses and Joshua to clear the land of the people in the nearby nations.

So they took all of their old worn and ragged wineskins and put these on their donkeys. They used old sacks for their provisions, and put on old and patched shoes and sandals, and the most ragged and dirty clothes they had. They must have dusted themselves and their donkeys with dust to make it appear that they had traveled a great distance. Thus prepared, they came into the camp of the Israelites. They were presented to Joshua and immediately they told of their

long journey, and asked for a treaty of peace. They explained that they had heard of the fame of Joshua and the Israelites, and how God had led them from Egypt. They showed the worn out clothing and the ragged condition of their equipment, and Joshua and the Israelites not bothering to ask God about this, took them at face value and signed a peace treaty with them.

But about 3 days later, word leaked out somehow that these people were not from a far off nation, but were instead close neighbors of the Israelites. So some of the Israelites went to Gibeon and the 3 nearby cities and they discovered that it was true, the Israelites had been tricked by these nearby people. But because of the treaty they had made together they did not kill them.

Joshua called the Gibeonite leaders together and he questioned them about this. He asked, (Text, verse 22). He informed them they would now be spared, but they would be slaves of the Israelites. The Gibeonites explained that they knew they would be destroyed like the people of Jericho and Ai, and because of this they were willing to become slaves if discovered. I couldn't understand all this & he

Now from this story we see ~~several~~ that even Joshua ~~asked a question~~ asked a question regarding the purpose for these people ~~in~~ wanting to trick the Israelites as they did.

He asked why did you trick us? And when we ~~ask the same question~~ add the question, "What Does Everyone Like?", we can answer both the question of Joshua and our question. The Gibeonites were people just like us and they liked what all of us like and that is a WINNER. "What Does Everyone Like?" A WINNER? How many of us want to be identified with a loser? How many of us like to be on a losing team? So I think the obvious answer we can give is that everyone likes a winner and wants to be identified with it.

The Israelites were winners, and were going to be winners in the future, and the Gibeonites wanted to get on the winning team. They knew it was not going to serve much purpose if they were annihilated. But if they joined with the winners ~~in~~ ~~although~~ ~~annihilated~~ they would continue to live.

I believe that all of us like winners whether it be in the area of sports, or in business, or even in the church. How many of us want to be ~~in~~ a part of any organization that is losing? Perhaps you have never thought of the church

in this light, but for your information this church, this congregation stands forth as a winner. Why is this so? Look at this past year and go over the things which have taken place within the organization. Look at your personal lives and see if they have not been enriched. Ask yourself if you have grown spiritually, and see how and where you have changed. You only need to go outside of this building and look at the brickwork and you will see there have been physical improvements. People ~~were~~ used to ask me if the church I was pastor of was that dirty red brick church on the corner, across from where the man had the beautiful yard and roses. Now they ask me if I am the pastor of that new looking church that is across from where the man used to have the pretty lawn and roses. You see it makes a difference, and needless to say it gives me an added sense of pride in what we have done and can do.

Strangers who come here tell me ~~ix~~ we have a progressive growing church ~~here~~ here, and to me that speaks a winner.

But it is so easy once something has been accomplished to sit back and have a relapse. The thing that needs to be done is to continue in the forward thrust and to continue to grow and mature. This can be done only if we are each willing to do the things that are necessary to remain a winner. I believe that we have been able to do the things we have done because God has blessed us, and He has done this because we have been willing to place things in their proper perspective and place God first in our church life.

But we cannot stop with that, we must continue ~~in~~ in the same vein. You are being asked once again to take a new look at what you are willing to contribute to the work of the Lord. Our giving should be determined by how much we love God. Do we give because we feel we have to, or are we motivated by a real love to give because He has blessed us with all we have? Are we willing to make sacrifices to continue to make His House a Winner?

We have made strides in the past several years but we still have things that need to be done. One big thing that needs to be done is to add an all purpose building beside our church. I'm not talking about some elaborate structure divided up into little rooms and cells. But instead a building that can permit

the seating of a large group of people where no one must peek around a pole to see. A building which will permit our ladies to serve Soup and Sald without running hither and yon to do so. A building which will permit us to have our young people practice basketball without paying some other organization in the city an enormous sum for a one hour practice a week. A building that will permit us to use for all general purposes and to be of use not only to us but to the community if necessary.

I hear all kinds of things contrary to this but the fact remains if we want to remain a winner and to do things as God wants them done, we need to step forth in faith. God honors those who place their faith in Him, and seek His help in moving His church forward. If you feel otherwise or have the negative view, then you do not believe God's promises concerning how He will provide for those who seek to do His will.

(Illustration of miserly man & "Squirm old nature!")

This is how God wants all of us to come to Him. For God not only loves a cheerful giver, but He loves What Everyone Likes, a winner. God likes winners because He knows they are completely His.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
TWENTY-SIXTH SUNDAY AFTER PENTECOST NOVEMBER 16, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ROBIN KNAUER, MARK FRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "PROCESSIONAL" DuBois-Guilment
PLEASE REMAIN SILENT DURING CHIMES
*PROCESSIONAL HYMN No. 184 "ALL HAIL THE POWER OF JESUS"
*ASCRPTION - CHORAL AMEN NAME"
*EXHORTATION
*CONFESSION (IN UNISON) "O GOD, OUR RULER, GIVE TO EVERY
STATE A DEEPER SENSE OF HUMAN BROTHERHOOD, A NEW RESPECT
FOR MAN AND REVERENCE FOR WOMAN, NEW LOYALTY IN SERVICE,
COMPUNCTION AND CHARITY, NEW HAPPINESS IN WORK AND JUSTICE
IN REWARD; THAT OUR HOMES MAY BE RESTORED IN THEE, OUR CITIES
REBUILT, AND ALL THE WORLD MAY REFLECT THE RADIANCE OF THE
THRONE WHICH IS ETERNAL IN THE HEAVENS. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: 'O LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY
SCRIPTURE: DEUTERONOMY 6: 1-15
HYMN OF THE MONTH No. 433 "TO THEE, O LORD, OUR HEARTS
*AFFIRMATION OF OUR FAITH - WE RAISE"
(STATEMENT OF FAITH IN THE FRONT TWO OR THREE
PAGES OF THE HYMNAL)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "MEDITATION" SERGISSON
ANTHEM: "GO DOWN, MOSES!" ARRANGED BY CAIN
SERMON: "FOUR IN HAND!"

PRAYER AND LORD'S PRAYER
*HYMN OF DEDICATION No. 202 "HOLY BIBLE, BOOK DIVINE"
POSTLUDE: "SORTIE" BLAKE

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
JULEE AND LISA VARGO IN HONOR OF THEIR MOTHER AND
FATHER'S WEDDING ANNIVERSARY - NOV. 18.
SERVING AS USHERS TODAY ARE: *DAVID CURTIS, ROBBIE
VINROE, ROBERT DELLEN, BRIAN PFABE, AND STEVE SMITH.
DEACON AND MRS. PAUL PFABE WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. BERTHA
HOLLEFREUND, SUE HOLLEFREUND AND LYNNE BOSKO.

THE ATTENDANCE LAST SUNDAY WAS 202.

HOSPITALIZED: MRS. ROY PFLUGH.

MONDAY - 7:00 - FIDELITY BIBLE CLASS

TUES. - 7:30 - ALL SUNDAY SCHOOL OFFICERS AND TEACHERS,
AND THE BOARD OF CHRISTIAN EDUCATION WILL MEET IN
THE UNDERCROFT WITH REV. SNYDER AND PASTOR.

THURS. - 10:00 A.M. - MARY MARTHA CIRCLE MEETING AT
THE HOME OF ZITT THOMPSON.

MON. - (NOV. 17) - 7:00 - WOMEN'S FELLOWSHIP BOARD
MEETING.

NEXT SUNDAY - FAMILY THANKOFFERING SERVICE - LEO
CRAWFORD WILL BE THE GUEST SPEAKER.

SEMINAR COMING IN FEBRUARY - THE PASTOR NEEDS AROUND
20 PEOPLE INTERESTED IN ATTENDING. IT WILL BE HELD
IN THE PITTSBURGH AREA. IF YOU ARE INTERESTED LET
US KNOW IN THE OFFICE. - REGISTRATIONS 6 WEEKS IN
ADVANCE CAN SAVE \$5.00 A PIECE. *Give not June classes*

THERE ARE ADDITIONAL BIBLES IN THE OFFICE, IF YOU WOULD
LIKE TO HAVE ONE LET THE PASTOR OR SEC'y. KNOW -
THEY MAKE NICE CHRISTMAS GIFTS - PRICE IS \$8.95.

WE WISH TO CONGRATULATE MR. & MRS. STEVE VARGO ON
THEIR ? WEDDING ANNIVERSARY ON TUESDAY.

WE HAVE FOUR PEOPLE SIGNED UP FOR THE CHRISTMAS PROGRAM
AND WE NEED A LOT MORE TO SIGN UP IN THE OFFICE.
THE LIST UP THRU JUNE FOR FLOWERS FOR THE ALTAR IS
BEING CIRCULATED TODAY. PLEASE MAKE YOUR CHOICE NOW.

THIS THURSDAY EVENING - U.C.C. LAYMEN'S FATHER-
SON DINNER AND MEETING AT 6:30 P.M. AT ST. JOHN'S
UNITED CHURCH OF CHRIST, EVANS CITY. TICKETS ARE
AVAILABLE FROM BOB TAIT, BILL PFLUGH AND PAUL PFABE.
Thankgiv Commun serv. 11/27, 1st Meth.
welcome visitors

"Four In Hand!"

Text: Deut. 6:6-9

Scripture: Deut. 6:1-15

(Illustration little Abie in school)

Moses 1 little Jew kid gre 2 B smart man,

Mos luv & rever Jew man in hist 4 Jewish peop

Write 1st 5 books OT called TORAH = LAW

Deut is 1 thos books & Deut = 2nd LAW

laws of G restate & retold

Scrip AM portion law, (turn 2 this scripture)

Shema=twice daily & Mos credit with this, lie, rise 7

A CHARGE 2 peop=Love 4 G, then vs 6 put in harts

Then 4 things 2 do

1 TEACH vs 7a, apply us now 2day, & we C we no do

37 mill child reCeve no relig teach,

This why juven delinq. How much we teach? How

concern we? Do ship off SS & no lern til next wk?

Spiritual things in home? Or is all secular?

2 Talk vs 7b=Mos refer 2 law & commands, but we Js Xp

Talk wen sit+ Wat U talk? Most peop boob tube

Mos say Talk, talk, talk=this I say 2 couple counsel

Keep lin commun ope, sermons serv this purp 4

spiritual lives

Talk wen walk=convers, wen lie down=prayer, wen rise=pra

Prayer is talk with G

3 Bind vs 8=Prob Mos speak figur no literal, but Jew

take literal, explain phylactery

our lives shud show 4th as B differ & distinguishat

Our every action, word, shud speak 4th love, concern,

4 others & show we follow Js Xp.

4 Write vs 9=Again Mos speak fig & no literal

Explain Mezuzah

Our house shud stand 4th as home of Xpian

This G's message from Scrip 4 us

Message= TEACH, TALK, BIND, WRITE

Were Mos able giv scrip 2day he tell us we hav

message cud call "FOUR IN HAND!"

Why this title? Bcuz it can B held in Hand,

all 4 things contain in here (BIBLE)

2day Nat Bib Sun & start Nat Bib week

(Illustration of Bible given in will)

Yes, contains buried treasure, (examp signboard)

Better than crown jewels, (Shirley & I saw,

It is "FOUR IN HAND & needs to be in our hands, for

G made Bible cum about 4 that purp,

& these 4 things need B taken our of book, & out of
hand & into our lives & lives of others.

"Four In Hand!"

Text: Deuteronomy 6:6-9

And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates.

Scripture: Deuteronomy 6:1-15

A Jewish boy who lived ~~in~~ and went to school in an area in which there were very few other Jewish children, came home from school with very bad report cards. Each time he told his parents that Anti-Semitism was so strong that he didn't have a chance. His parents who were vitally concerned that their son should receive the most from his schooling, decided that perhaps they needed to become Christians like all of the other people around them and thus overcome the anti-Semitism their son was experiencing and also improve his schooling. So they spoke to a local minister and joined his church. They awaited the next report cards with great anticipation. When the boy brought them home they eagerly took them out of the envelope and discovered there was no improvement. Looking ~~at his father~~ innocently at his father, little Abie explained, "Well, you know Dad, our kind can't learn as fast as those blamed little Jewish kids."

Mose was one of those little Jewish kids who grew up to be a very smart Jewish man. In fact, Moses became the most loved and revered of all Jewish men in history, Moses has been called the lawgiver, as the one to whom God spoke and personally gave the laws to. Moses is the man who is credited with writing the first five books of the Bible, called the Torah. Which means the law. One of these five books, the book of Deuteronomy, which means "The Second Law," is a book containing the laws of God restated or retold.

Thus our scripture for this morning involves Moses telling a small portion of the law which the Jews were to keep and maintain. But more specifically it goes into detail how this law was to be kept. Let's turn to this in our Bibles. Moses starts out by instructing the people in these laws and how they are to know them in order to do them, and live them in the new land into which they are going. Then Moses sets forth what to the orthodox Jew is his confession of faith, and this is called the Shema, vs 4 & 5. Moses is credited with giving the Jews instructions for the reading of this confession twice daily as found in the 7th verse, when thou liest down, and when thou risest up. The simple word for all of this would be that it is a charge to the people ~~to~~ and the complete thrust of their life was to be one of Love. Love for God. And if their love for God was in such intensity including all of their hearts, souls,

and might, they could not help but have some of this love overflow into their living and dealing with their fellowman.

But then Moses goes on and gives them four very basic and individual things they are to do. In verse 6 he tells them the words and ideas they are hearing from him are to be placed within the heart. When we place things in our hearts we hold them a little closer and a little more sacredly do we not? They become something special for us. We say we take "Something to heart." This is what Moses was instructing them to do. Then he gives the specific instructions as found in verses 7, 8, and 9.

First he says, "And thou shalt teach them diligently unto thy children." He was speaking of the old Jewish Law, and the old Covenant. People ~~xx~~ like to pass off obligations such as this by stating that this applied only to the old Jewish people and does not concern us. But this is wrong, for God did not inspire this message for those people back then. It applies to us now, today and we better take it to heart and do it. Look at our world and in particular our nation and we can very readily see that we are not even scratching the surface about teaching our children diligently. At least we are not teaching them diligently about God. Not when we ~~consider~~ consider that over 37 million of our children receive no religious instruction whatever. And then we wonder why so called juvenile delinquency remains one of our most frustrating dilemmas in our nation. How much religious instruction do we as parents impart to our children? How concerned are we about their spiritual lives? Or do we ship them off to Sunday School on Sunday morning and let some teacher pump a few thoughts into their heads of a religious nature, and let it go until the next week? ~~xxxxx~~

Moses goes on and gives the second specific instruction which is a follow-up of the first. He says, "And shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He says "TALK" of them. He is of course referring to the laws and commandments of God as they knew them. We would interpret this as being TALKING of Jesus Christ and how He should live and rule in our lives. He says TALK of

~~them when you are at home~~

them when you are sitting in your house. What do you talk about when seated in your house? Or is your house like the average American household where the book tube takes preference over all conversations? One of the scourges or plagues of our present day age is the television set. It has all but destroyed conversation in more homes than enough. It has brought more growing marriages to a standstill because people are so absorbed in it, they forget their husbands or their wives. We need to start shutting the tube off and begin to share things as husbands and wives, and as families. This is what Moses was talking about. He was also saying that as we walk through life together to talk, talk, talk. This is one piece of advice I keep telling people who come to me for pre-marriage counseling. Talk, talk, talk, to one another. When the conversation ceases, the marriage ~~manytimes~~ cease to grow and other forces come into play at this point. Keep talking, keep the channels of communication open in order to grow. This we need to do in our spiritual life as well. This is one purpose that sermons serve in case you have ever wondered.

Moses was also saying that we are to talk about our spiritual life when we lie down, and this would be when we go to bed. What is the last thing we should have our children do and then we ourselves do before we go to sleep? Pray to God and talk to Him about the day, and ask His blessing for the night. And what is the first thing we should all do before we rise up in the morning? Pray to God and talk to Him about the day before us and thank Him for the blessings of the night.

Then Moses says that, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." He was telling these Jewish people to use what came to be known as ~~PHYLACTERIES~~ PHYLACTERIES. These were little leather prayer boxes worn upon the forehead and the wrist of the Orthodox Jew. And they are still worn today by them. Moses was probably figuratively speaking of wearing a sign of religion upon the forehead and wrist, and the Jews interpreted this literally. ~~These~~ The Phylactery worn upon the forehead was divided into 4 compartments, and each contained a scripture from the Old Testament. The passages were: Ex 13:1-10, 11-16, Deut. 6:4-9, 11-13-21.

These scripture writings are written on parchment and are very meticulously written with no erasures. The ~~xxxx~~ head phylactery was firmly sewn by 12 stitches one for each tribe of Israel. The strap of the head phylactery was tied at the back of the head in a knot shaped ^{like} ~~by~~ the Hebrew letter Daleth. On the left side of the phylactery is the 3 pronged letter SHIN, and on the right it had 4 prongs, presumably to keep the 4 passages of scripture.

The arm phylactery has only one compartment and it contains all 4 scriptures on one parchment. It is fastened to the arm by a long strap which is wound seven times around the ~~xxxx~~ arm and then around the middle and ring fingers. When the arm is bent the pouch lies over the heart. Its knot represents the Hebrew letter YOD, and this letter along with the letter SHIN on the sides of the head phylactery, and the letter DALETH on the head spelled SHADDAI or Almighty, one of the names of God in the Old Testament.

The symbolical sense of the phylacteries is summed up in this manner: "Put your head, your hand, your heart at the service of God, as a memorial of His having brought you out of Egypt."

Now what Moses was saying to these people does not mean to us that we should wear phylacteries upon our heads and our wrists to show we are Christians, but it applies to us in that we should be identifiable as Christians. Our lives should show forth a difference which is distinguishable from other people. Our ~~xxxx~~ every action should speak forth of love and concern for others and show that we are followers of Jesus Christ.

Then Moses says, "And thou shalt write them upon the posts of thy house and on thy gates." Again it is questionable whether Moses meant this literally or figuratively. But the Orthodox Jews to this day have a little box suspended on the doorposts of their houses containing these 4 portions of scripture on one side of a parchment, and on the other side is written, SHADDAI. This is called a mezuzah.

And again, Moses ~~xxx~~ message for us would be to live in such a way that our very house stands forth as the home of a Christian family.

Now when we look at this we see very definitely that there are 4 things which

stand forth as God's message for us from this Scripture. The message is: Tear, Talk, Bind, and Write. Were Moses able to give us the rendering of this Scripture today, I believe that he would tell us that here we have a message we could call "Four IN Hand!". And why this title? Simply because all of it can be held in our hand. God'S Word, THE BIBLE. Today is National Bible Sunday and marks the beginning of National Bible Week. But like so many other things it becomes lost in the shuffle of other business except the real business of life and the Lord's Work.

Yes, it can be called "Four In Hand" simply because in this book are to be found ~~more~~ treasure than riches that far outshines or outweighs the crown jewels of England. I have seen the crown jewels of England in both Scotland and in London, and none of them outshines Jesus Christ as the Jewel of God come to earth.

ST. PAUL'S UNITED CHURCH OF CHRIST
 BUTLER, PENNSYLVANIA
 THANK OFFERING SUNDAY November 23, 1975
 REV. RALPH C. LINK, PASTOR
 MR. LEO CRAWFORD, GUEST
 MRS. EUGENE STEPHENSON, ORGANIST
 MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
 ROBIN KNAUER, MARK FRY - ACOLYTES

 ORDER OF WORSHIP - 11:00 A.M.
 PRELUDE MUSIC: "A PILGRIM'S SONG OF HOPE" BATISTE
 "A SONG OF THANKSGIVING" ALLITSEN

SILENT PRAYER

*PROCESSIONAL HYMN No. 72 "NOW THANK WE ALL OUR GOD"

*ASCRIPTION - CHORAL AMEN CHET STAUFFER, LITURGIST

*EXHORTATION

*CONFESSION (IN UNISON) "MOST GRACIOUS GOD, BY WHOSE
 APPOINTMENT THE SEASONS COME AND GO, AND WHO MAKEST THE
 FRUITS OF THE EARTH TO MINISTER TO THE NEEDS OF MEN, WE
 OFFER THEE OUR THANKSGIVINGS THAT THOU HAST BROUGHT US
 THROUGH THE CIRCUIT OF ANOTHER YEAR, AND THAT ACCORDING
 TO THY PROMISE, SEEDTIME AND HARVEST HAVE NOT FAILED.
 WE THANK THEE THAT THOU HAST PROSPERED THE HUSBANDMAN
 IN HIS TOIL, AND HAST CROWNED THE YEAR WITH THY GOODNESS.
 WE PRAISE THEE, THE GIVER OF ALL GOOD GIFTS, FOR THE
 PLENTIFUL HARVESTS TO FEED THE HUNGRY AND MINISTER TO
 OUR COMFORT. AT THE REMEMBRANCE OF THY BOUNTY WE OFFER
 UNTO THEE THE SACRIFICES OF OUR THANKSGIVING, AND PRAY
 THAT THOU WILT FEED OUR SOULS WITH THE BREAD OF LIFE. AMEN."

*KYRIE

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*LAY PERSON: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY

SCRIPTURE LESSON: I CHRONICLES 16: 7-36 BOB BASEHORE
 HYMN No. 434 "COME, YE THANKFUL PEOPLE"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

THANKOFFERING CONCERNS BOB BASEHORE

OFFERING "PRIERE" GUILMANT

INGATHERING SERVICE

LEADER: LET US PRAY, O GOD, WHO ARE THE GIVER OF
 EVERY GOOD AND PERFECT GIFT.

RESPONSE: PRAISE AND GLORY BE UNTO THEE.

LEADER: IN GRATITUDE FOR ALL THY MERCIES, AND FOR THE
 HOPE OF THY UNFAILING GRACE.

RESPONSE: WE DEDICATE OUR LIVES.

LEADER: TO THE TEACHING OF JESUS' WAY OF LIFE; TO THE
 PROCLAMATION OF THY GOSPEL IN OUR LAND AND IN
 LANDS ACROSS THE SEA.

RESPONSE: WE DEDICATE OUR EFFORTS.

LEADER: TO THE MINISTERING OF THE SICK AND THE AGED,
 TO THE TRAINING OF LITTLE CHILDREN IN THE
 KNOWLEDGE OF GOD.

RESPONSE: WE DEDICATE THESE BOXES.

LEADER: TO THE EFFORTS FOR ENDING POVERTY AND MALNU-
 TRITION AMONG THE LESS FORTUNATE AND HELPING
 TO BRING THEM BETTER HEALTH AND IN BUILDING
 THE KINGDOM OF GOD.

RESPONSE: WE DEDICATE OUR LIVES, OUR EFFORTS, OUR GIFTS.

LEADER: RECEIVE THEM, O GOD, AND USE THEM TO THY GLORY.

RESPONSE: FOR JESUS, OUR REDEEMER'S SAKE, AMEN.

ANTHEM: "LET THERE BE PEACE ON EARTH" MILLER-JACKSON

INTRODUCTION OF SPEAKER CHET STAUFFER

SERMON: "THE GRACE OF GRATITUDE"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 259 "BECAUSE I HAVE BEEN GIVEN
 BENEDICTION AND THREE FOLD AMEN MUCH"

ORGAN POSTLUDE: "PRAISE AND THANKSGIVING" RITTER

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MRS. ANN WILLIAMS IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: *DON KINGSLEY, JOHN

DREHER, GARY PENAR AND RICHARD MANGEL.

MR. & MRS. ROBERT DELLEN AND FAMILY TAKE THE FAMILY THANK-

OFFERING TODAY. MR. & MRS. DELLEN WILL BE THE GREETERS
 AT THE DOOR TODAY.

NURBERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,
 VICKIE HOLT AND JODIE MARTE.

WE WISH TO CONGRATULATE MR. & MRS. CHARLES PENAR ON
 THEIR 30TH WEDDING ANN. TOMORROW.

2 - BASKETBALL TEAMS SIGNING UP NOW IN OFFICE.
 HOSPITALIZED - MRS. GRACE CHARLTON

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIRST SUNDAY IN ADVENT November 31, 1975
REV. RALPH C. LINK, PASTOR
MRS. WALLACE FEDER, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
ROBIN KNAUER, MARK FRY - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: "BLEST REDEEMER COME TO US" BAYLOR
"ADVENT PRAYER" STAIRS

PLEASE REMAIN SILENT DURING CHIMES

*PROCESSIONAL HYMN No. 93 "ARISE, THE KINGDOM IS AT HAND"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "GRACIOUS GOD, FATHER OF OUR
LORD JESUS CHRIST, YOU HAVE PROMISED TO RECEIVE US WHEN
WE COME TO YOU. WE CONFESS THAT WE HAVE SINNED AGAINST
YOU IN THOUGHT, WORD AND DEED. WE HAVE DISOBEYED YOUR
LAW. WE HAVE NOT LOVED YOU OR OUR NEIGHBORS AS WE
SHOULD. FORGIVE US, O GOD, AND GRANT THAT WE MAY LIVE
AND SERVE YOU IN NEWNESS OF LIFE; THROUGH JESUS CHRIST
OUR LORD. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: "O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: MATTHEW 1: 18-25

LIGHTING OF ADVENT CANDLE

HYMN No. 97 "HARK, THE GLAD SOUND, THE SAVIOUR COMES"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "WATCHMAN TELL US OF THE NIGHT"
SAX. SOLO - ROLAND THOMPSON

ANTHEM: "HOW LONG, O GOD" - LEE ROGERS -
SOLOS - CYNDIE SYBERT, TIM TAYLOR

SERMON: CALL HIM NAMES! "GOD"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 88 "O COME, O COME, EMMANUEL"

POSTLUDE:

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. HAROLD KENNEDY AND MR. & MRS. JAMES
STEWART IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: *ALVIN TAIT, ROBERT
STEWART, JAMES MCCLYMONDS AND MIKE NAZARUK.

MR. & MRS. RALPH KILLEAN WILL REPRESENT COUNCIL AT
THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY JEAN FENCIL, MARTHA
DERWECKI AND SHERRY HOCKENBERRY.

THE ATTENDANCE LAST SUNDAY WAS 228.

TONIGHT - 7:00 - YOUTH CHOIR PRACTICE

TONIGHT - 6:00 - THOSE THAT SIGNED UP FOR CHRISTMAS
PROGRAM - TRYOUTS WILL BE HELD IN THE SANCTUARY.

MONDAY - 6:00 - WOMEN'S MARY PRUGH CIRCLE - TUREEN.

WED. - 7:30 - COUNCIL MEETING.

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE
HAVE ALL MATERIAL READY BY WEDNESDAY.

~~CHURCH BUNDLES OPEN FOR ADULTS PLEASE LET
RECORD KEEPERS KNOW OF INTEREST~~

HOSPITALIZED: MRS. GRACE CHARLTON, MRS. MILDRED BROWN.

WE WISH TO CONGRATULATE MR. & MRS. WILLIAM SHEPPECK
ON THEIR NEW SON THIS WEEK. THEIR HOME ADDRESS IS
R. D. #1 WEST SUNBURY, PENNA. 16061.

Dec. 14 - 7:00 - FAMILY CHRISTMAS PROGRAM - SPONSORED
BY THE BOARD OF CHRISTIAN EDUCATION.

WELCOME VISITORS

HEAVENLY FATHER, AS WE PREPARE ONCE AGAIN FOR THE
COMING OF YOUR SON, WE ARE AWARE THAT WE ALL NEED
TO PREPARE OUR INDIVIDUAL LIVES. LET US LOOK WITH-
IN AND SEE THAT WHICH NEEDS TO BE CHANGED. LET US
MAKE ROOM IN OUR HEARTS FOR THE CHRIST CHILD AND NOT
LET HIM BE CROWDED OUT BY OUR CONCERNS FOR THE
PREPARATION AND THE FESTIVITIES. CLEANSE US FROM ALL
OF OUR SINS AND RENEW OUR HEARTS WITHIN US, FOR WE
ASK IT IN THE NAME OF THAT SAVIOUR AWAITED SO LONG
AGO, AND AWAITED EVEN IN OUR WORLD TODAY. AMEN."

Call Him Names! "God"
 Text: Matt 1:22,23
 Scripture: Matt. 1P18-25
 Once again Advent,
 seas expect & culmin in JOY
 compare Adv. & Little Lent
 ent=penitent & soul search, Adv=coming event
 Theme: Call Him Names! ea week diff name
 Exegete Scripture: Matt write unique 2 Jews
 grt lengths prov argumens & pts & turn read 2 OT
 That scrip mite B fulfill, As spok by prophet etc
 Matt delib & say Now This Wat Happen = KJV, RSV
 vs 18=engaged like marry, 1yr eng./need divor 2
 break, dowry & trousseau time, no mate
 Mary preg, & Jos concern, Matt pt H. Sp (18)
 Ang & Jos 20, 21.
 22, 23 Text= Heb & Grk, Isa 7:14
 24, 25, Jos obey & no know Mary till Js born
 This diffc 2 Believe & pruf Word of G
 If pers chooz no Believe imposs prov 2 him
 Isa proph torn apart by schols
 But another proph, Micah 5 tell birth Bethlehem
 Jn 14, Philip ask Js show us the Father.
 Js say He seen ~~Father~~ Me hath seen Father
 He say He & Father are 1
 Much mor Bib & Prophs but this separate Bib study
 Incarn of G 4 purp show G concern 4 mankind
 Js sacrif 4 us
 (Illus Paul Harvey story man & birds 4mas Eve)
 May no understand all Adv but main thing it dun 4 me
 Jn say Word Bcame flesh & dwelt among us
 I no think need underst all it,
 I I Believe we need Believe it
 Joy Adv=joy of salv giv 2 us by G
 We acppt Js Xp as Sav & as serch, gro He Bgin reveal
 Examp children & encycloped & alphabet, words,
 sentences, paragraphs etc.
 It ongo process
 Let us Bcum as little child & start at Bgin by cum
 2 G
 Then look Byond G & study wat dun 4 us by cum Js Xp
 Then let us know & Believe life, deth, resurr all 4
 me personal
 If do this way, can underst this Adv & every Adv we
 can Call Him Names!
 1st & 4most name is GOD.

Call Him Names! "God"

Text: Matthew 1:22,23,
NOW ALL THIS WAS DONE, THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE LORD
THROUGH THE PROPHET, SAYING, BEHOLD A VIRGIN SHALL BE WITH CHILD, AND SHALL
BEAR FORTH A SON, AND THEY SHALL CALL HIS NAME IMMANUEL, WHICH BEING INTER-
PRETED, IS GOD WITH US.

Scripture: Matthew 1:18-25

Once again we enter into the wonderful season of Advent. This is a season which takes on the atmosphere of expectation and culminates in Joy. In this respect it is similar to Lent and has even been called by some as, "Little Lent." The reason for this being that it parallels Lent. But to think of Advent in the same terms as Lent is erroneous due to the fact that Lent calls us to a season of Penitence and soul searching. Whereas, Advent calls us to be in anticipation of a coming event.

For this year we have set the Theme to revolve around the names which were and have been attributed to Jesus. Each week we will look at a different name.

This morning we are going to look at the name "GOD."

In our scripture for this morning we read of the birth of Jesus as recorded in the Gospel of Matthew. Matthew wrote his Gospel in a unique way, and that is he was writing mainly to Jewish people. The thing that makes Matthew stand out from the other Gospel writers is the fact that he goes to great lengths to prove his arguments and points of interest, by turning the ~~xx~~ reader back to the Old Testament. Time after time in the reading of Matthew we will read, "That the scripture might be fulfilled," or, "As it was spoken by the prophet," or some other phrase which directs the reader to the original writing or prophecy concerning ~~that~~ the subject Matthew was writing about. Matthew was very deliberate in his writing and states it much like, "Now this is what happened."

We see this in our scripture this morning in the RSV and King James versions, "Now the birth of Jesus Christ was in this way" and then he places his facts one after the other.

We need to understand that first of all Joseph and Mary were not married, but were merely engaged to be married. But the engagement or the betrothal ~~were~~ ^{was} as binding as the marriage itself. When a man and woman had consented to become engaged, they were promised to each other for a year's time. This time

was spent by the ~~xxi~~ prospective bridegroom in gathering a dowry to be given to the girls parents. The prospective bride used this time in getting her trousseau together. But although the man and woman were considered as husband and wife, they were not permitted to live together. Thus we see in our scripture that Joseph was concerned that his bride to be had been involved in an affair with someone and had become pregnant. Matthew points out even before this in verse 18 that this pregnancy had come about by the Holy Spirit.

Joseph thought long and hard about this situation and had probably decided to divorce his wife to be. We must understand that in the Jewish law the engagement was as binding as marriage and therefore it required a writing of divorce papers to sever the relationship, or if one of the parties died, then the relationship was considered as being dissolved. But while Joseph is considering divorcing Mary, an angel appears to him in a dream and informs him that what is taking place is being done by the Holy Spirit, verse 20. ^{The angel} ~~Matthew~~ goes on to say that this child will be a Son, and that He is to be called Jesus. The Greek form ~~xxkhs~~ being Jehoshua, and the Hebrew being Joshua, both meaning Jehovah, or God is Salvation.

Then Matthew points out that this is directly from Isaiah the prophet as found in Isaiah ~~2x~~ 7:14. And then Matthew concludes the narrative by telling that Joseph did as he was instructed, and that Mary and Joseph did not come together as husband and wife in the consummation of their marriage until after Jesus was born. Thus we have the doctrine of the Virgin birth, and the Doctrine of the Incarnation of God.

We have been speaking of something that is difficult to believe, and that much more difficult to prove. The proof we have is to be found in the Word of God. If a person chooses not to believe the Word of God, then it becomes almost impossible to prove it to him. The Scriptural prophecy found in Isaiah has been torn apart by many scholars who have stated that it is interpreted in the wrong way. But they cannot disprove the fact that a child was miraculously born in a humble stable in Bethlehem and this was predicted by yet another prophet

named Micah in the 5th chapter.

The portion of scripture which should prove to the believer that Jesus was God in the flesh is to be found in the very familiar 14th chapter of John. It is in this chapter that Jesus is speaking to His disciples and telling them that He is going to be leaving them and going to heaven. Philip asks Jesus to show them the Father and they will be satisfied, and Jesus answers that, "He that hath seen me hath seen the Father." He goes on to say that He and the Father are one and the same.

There are many more prophecies and scriptures we could turn to in order to prove this theory a little more thoroughly, and this is a complete Bible study in itself.

What it all boils down to is we either believe or we do not. ~~Paul Harvey tells~~
on
~~a story usually at Christmas Eve which helps to explain the incarnation of God.~~

We cannot tell of the Incarnation of God, without giving a bit of explanation why this took place. This was not merely to show that there was a God. Nor was it something with no significance. God came to earth in the form of Jesus Christ to serve as an atonement for mankind. Jesus Christ took the place of the offerings that were sacrificed to God, and became the human sacrifice given for all mankind. Thus God served an actual purpose for appearing in the flesh upon earth. But again, this becomes a matter of belief and faith. To understand this is difficult to say the very least. There simply are not proper words or phrases to explain this completely. Paul Harvey usually tells a story on Christmas Eve which may help to explain it for us, in our small capacity to think this event through.

(Illustration of man and birds on Christmas Eve)

We may not understand all of the implications of what God did for us with the advent of Jesus Christ into the world ^{around} ~~over~~ 2000 years ago, but the main thing that we need to remember that it was done for us. Or more importantly, that we look upon it as being personal. That it was done for me. John tells us, "And the Word was made flesh and dwelt among us." I do not think we need to understand all of it to comprehend it. But I do believe that we need to believe

it. This is the joy of the Advent season, in fact the joy of the salvation which has been given to us by God. We accept Christ as our Saviour and we do not understand all of it completely. But as we search God's Word, and come to Him for help and guidance, He begins to reveal things to us a little at a time. And isn't this the way we teach our children? We do not start teaching children by handing them an encyclopedia, but by sharing the alphabet with them. And when they have mastered that, by putting letters into simple words. And then by putting those words in sentences and then paragraphs and so on. It is an on-going process.

~~So for a person seeking God and the things of God, we need to first come to God and learn of Him. Then we need to share together His Word.~~

So let us become as little children and start at the beginning by coming to God. Then let us look beyond God and study what He has done for us in the world by coming to earth in the human form of Jesus Christ. And then let us know and believe that the life of Jesus, His death, His resurrection was all for me personally. If we can do it this way we can understand that this Advent and every Advent we can call Him Names, and the first and foremost name is GOD.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
SECOND SUNDAY IN ADVENT DECEMBER 7, 1975
REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PAULA STEPHENSON, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE MUSIC: CHORALE ON 'JOSEPH AND MARY' SCHMUTZ
LOVELY APPEAR FROM 'THE REDEMPTION' GOUNOD

PLEASE REMAIN SILENT DURING CHIMES

*PROCESSIONAL HYMN No. 99 "REJOICE, REJOICE, BELIEVERS"

*ASCRPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "ETERNAL GOD, HOW OFTEN WE HAVE
PRAYED FOR THE COMING OF THY KINGDOM, YET WHEN IT HAS
BOUGHT TO COME THROUGH US WE HAVE SOMETIMES BARRED THE
WAY; WE HAVE WANTED IT TO COME IN OTHERS, BUT NOT IN
OUR OWN HEARTS. WE FEEL IT IS WE WHO STAND BETWEEN
MAN'S NEED AND THEE; BETWEEN OURSELVES AND WHAT WE MIGHT
BE; AND WE HAVE NO TRUST IN OUR OWN STRENGTH, OR LOYALTY,
OR COURAGE. O GIVE US POWER TO LIVE THY WILL, AND SEEK
THY KINGDOM FIRST OF ALL. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE: LUKE 1: 26-38

LIGHTING OF ADVENT CANDLE AND CHRISMON TREE

DEDICATION

HYMN No. 117 "O THOU JOYFUL, O THOU WONDERFUL"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFER TRY "CHRISTMAS PASTORALE" DEMOREST

O. AN AND PIANO-(MRS. WALLACE FEDER)

ANTHEM: "JOY TO THE WORLD" BY ROGERS
SERMON: CALL HIM NAMES! "SON"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 118 "THE FIRST NOWELL"

POSTLUDE: "DEAREST JESUS, WE AWAIT THEE" BACH

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. ROBERT PAYNE IN MEMORY OF "PARENTS"

SERVING AS USHERS TODAY ARE: *ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KNAUER AND CHARLES PENAR.

DEACON AND MRS. CHARLES PENAR WILL REPRESENT COUNCIL

AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY JUDY MASSART, BETTY
AND LINDA PFABE.

THE ATTENDANCE LAST SUNDAY WAS 209

HOSPITALIZED: MRS. GRACE CHARLTON - ROOM 468

MANY THANKS TO MR. & MRS. NICK NOHACH FOR DONATING

THE CHRISMON TREE AND LIGHTS. THE LADIES OF THE

MARY PRUGH CIRCLE HAVE MADE CRISMONS (CHRISTIAN

SYMBOLS) UNDER THE DIRECTION OF MRS. ANN WILLIAMS,

AND MANY HOURS OF ENJOYABLE WORK WAS SPENT MAKING

THESE FOR THE ENJOYMENT OF THE CONGREGATION.

A PETITION IS BEING CIRCULATED TODAY ON BEHALF OF THE

REHABILITATION WORKSHOP. WE WILL NOT ONLY BE HELP-

ING OUR OWN BILL BELL BUT MANY MANY OTHERS.

TONIGHT - YOUTH CHOIR PRACTICE FROM 7:00-7:30.

WED. - 6:30 - GOLDEN CIRCLE TUREEN - EACH MEMBER MAY

BRING A GUEST, A TUREEN AND TABLE SERVICE. MEAT,

DESSERT AND BEVERAGE WILL BE FURNISHED.

THURSDAY - 7:00 - BIBLE STUDY GROUP (EVERYONE WELCOME)

FRI. - 6:00 - ARC CLASS POT LUCK SUPPER - THE CHURCH

CHRISTMAS TREE WILL BE PUT UP AND THE CHURCH DECOR-

ATED. THE CHET STAUFFER'S AND MIKE NAZARUK'S IN CHARGE.

NEXT SUNDAY - 7:00 - DEC. 14 - CHURCH FAMILY PROGRAM

IN THE SANCTUARY.

JAN. 11, 18, 25; FEB. 8, 15, 22 & 29 ARE OPEN FOR

MEMORIAL FLOWERS. SHOULD YOU WANT ANY OF THESE DATES

CONTACT BEA IN THE OFFICE.

POINSETTIAS WILL HAVE TO BE ORDERED SHORTLY - THEY

WILL BE \$5.50 - PLEASE LEAVE US KNOW IN THE OFFICE

TODAY.

AS SOON AS PICTURES ARE RECEIVED BY THE INDIVIDUALS

PLEASE GET THEM BACK TO CHURCH SO THE FINISHED BOOK

CAN BE COMPLETED AND SENT BACK.

WE NEED 4 STRONG MEN TO HELP BRING ENVELOPE UPSTAIRS.

Welcome Visitors: 21st Jack Levin: Seminar in Feb.

Call Him Names! "Son"

Text: Luke 1:35

Scripture: Luke 1:26-38

(The Boy Kindergarden & Lost Baby Jesus)

Tru mean Xmas lost if lose Bab Jesus,
He import, not only cent fig Nat story,
& culmin expect seas Adv, but fig upon whole ev hang
We think as Bab this time & rt so,
this means G use 2 appear 2 mankind
But as all Babs He had ident,
Babs no neutral, either sons/dotts, boys/girls
Js Naz no only boy but Son SON of G
Look at Luke: Matt talk 2 Jews, Luk talk 2 Greeks
Grks reason, think, philos, culture, intellect
Luk put logic order acct birth & lif Js
Luk call Most Butiful Book ever writ
" alone tell birth Js memorable way & stress Vir Bir
" concern things medic, miracl stories examp this
" wrote 60 AD wile P prison Caesaria
" stay Caesaria 2 yr, & liv ther giv advant talk
many peop orig comps of Js.
Then 2 if Mary still liv Jn in Jeru cud mak short
journey there talk 1sthand bout Js
James bro Js liv Jeru, was Bishop ther
" hav access many peop & material no avail 2 oth Gosy
Vs 26 Gab cum 2 Mary, Luk say sam as Matt
" 28 sho M sumthin special
" 29 Luk sho this event caus M sum probs, she trubled
Luk do this 2 prov 2 Grks M exper human emotion
& G will explain in further detail
He pruv case point by point
Vs 30 Gab kno feels of M & tell no B afraid
Luk tell ang kno feel & reassur hand of G all t
Had expl Bcuz Grks ask, Who, how, what?
Vs 31 expl wat G going 2 do, 1 preg, 2 hav son, 3 Name
Name Js Grk JEHOSHUA = G is Salvation
Vs 32 Luk quote Isaiah 9:7
" 33 trace proph & covenant Between G & mankind
bak 2 Abe as in Gen 12
C from this meticu care Luk set 4th arguments
4 authenticity Js birth
Vs 34 Luk sho logical story & C situation thru eyes M
Prob expres feelings expres by M herself 2 him
Vs 35 sho all in order & plac in prop perspec & why
Vs sho ang point out G do sumthin just unbeliev 2
Eliz who sterile
Vs 37 Sum up argument 2 quest minds Grks & sho G do
Sho step by step process of argumen & sho G do

He conclud report with M accept G will & ang go bak
Luk do masterful job present case miracul birth Js
But also sur he speak 2 many who no Bliev & even
2day many no Bliev & many in churches

(Example recent poll Meth ch & Bliefs of ministe

But if want really Blieve need look At event as B mor
just miraculously born baby,

Need look Js as Son of G

Event predict & proph approx 800yr B4 took place

Is tell of this in 9:6 (READ)

But 2 many scrips needed 2 prov it complete 1 sermon
It matter of faith,

If Blieve, & we shud, in G who can perf mirac feat,
it shud no disturb 2 Bliev G plant fetus inside

chosen indiv such as M,

& go 1 step further it shud no disturb 2 Bliev
this infant Son of G.

Js Himself ident self as this many time

(Illus Harry Lauder & Son & G gav His Son)

Another examp G reveal truth thru indiv & this case
small boy

Banno pruv 2 U all this, no mor than can pruv elect
in wires,

But we kno ther & it Bcum faith

U either Bliev or not

Do U Bliev the acct miracul birth Js Xp?

R U will acpt not only as S of G, but as Ur Sav?

Answer lie ea our harts

We can join ranks thos want all pruv physic or in lle

But unles we will Bcum lik littl child as Js say,

we cannot compre & underst things spiritual

But in any event I urg U 2 cum 2 grips with these

thots in Ur harts,

& let us join ranks that throng who 4 hundreds yrs

can claim Him & call Him names

Let us call Him that wunderful n& glor name SON

SON of G, & SON of man.

& let us kno that thru Him we 2 can Bcum SONS,

SONS of G Bcuz G luv us so much.

Call Him Names! "God"

Text: Luke 1:35,

And the angel answered, and said unto her, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Scripture: Luke 1:26-38

A boy named Ronnie could ~~wait~~ hardly wait for the sharing period at Kindergarten. He had brought his much prized manger scene to the others. As he put each piece in place he would comment: "This is a shepherd. This is a wise man." The other children kept asking, "Where is the baby Jesus?" Ronnie set the last piece in place. It was a sheep. Tearfully he said to his teacher, "I've lost the Baby Jesus."

The true meaning of Christmas is lost if we lose the Baby Jesus. He is important, for He is not only the ^{central figure} ~~central point~~ of the entire Nativity story, and the culmination of the expectant season of Advent, but He is the figure upon which hangs the entire reason for this event. We think of Him mostly as a baby, at this time of the year, and rightly so, for this is the means God used to appear in the midst of mankind. But as with all babies He had a special identity. Babies are not of a neutral variety. They are either boys or girls. Sons or daughters. In the case of Jesus of Nazareth, He was not only a boy ~~baby~~ baby, but He was also a Son. Now you may think "Of course He was a Son if He was a boy," and rightly so. But He was not just an ordinary son as most sons are.

But perhaps in order to understand this better we need to look at the author who was inspired by God to set this forth, and this man was of ~~course~~ course Luke. As we stayed last week Matthew was writing to convince mostly the Jews of the Divinity of Jesus. Luke on the other hand was writing mostly to Greeks. The Greek civilization was made up of culture and reasoning. Therefore in order to appeal to the intellectual thinking and reasoning of the Greeks, Luke put down in logical systematic order the account of the birth and the life of Jesus. The book of Luke has been called the most beautiful book ever written. Luke alone tells the story of the birth of Jesus in a memorable way, and he also gives ~~the~~ stress to the fact that Jesus was born of a virgin. In this way he perhaps gives evidence of his concern for things which were of a medical nature. In fact we can see in some of the ~~miracles~~ miracles he records, the

trained mind of the physician.

Luke wrote his Gospel about 60 A.D. while Paul was in prison in Caesaria. He stayed in Caesaria for about two years, and his living there gave him the advantage of talking to many people who had been original companions of Jesus. Then too, if Mary was still alive and living with John in Jerusalem, he could have made that short journey there and talked to her for hours about her Son, and learned first-hand about Jesus. And James the brother of Jesus who was Bishop at Jerusalem could have also supplied first-hand knowledge of Jesus. So all in all we see that Luke could very easily have had access to people and material which was not completely available to the other Gospel writers, except John.

Now when we look at this scripture, we see that the ~~xx~~ angel Gabriel comes to Mary and tells her what is to take place. Luke reiterates what Matthew had said about Mary being betrothed or engaged to Joseph. The very salutation given to Mary, (vs 28), was an assurance that she was something special in the sight of God.

Notice in vs 29 how Luke points out that this event caused Mary some problems. She was troubled in her mind about this. Luke is doing this to prove to the Greeks that Mary was experiencing a human emotion and that God is going to explain this in further detail. In this fashion he takes his case and proves it point by point.

Then he goes on to show that Mary's feelings were known by the angel and so Gabriel tells her not to be afraid, vs 30. He is stating that the angel was reassuring her of the hand of God in all of this. He had to explain these things in detail, for we can just picture the scholarly Greeks asking a barrage of questions about this. How could this happen? What caused it? What did she say? What did she do? etc.

And then Luke goes on to explain just what it was God was going to do. First, vs 32a, she is going to become pregnant. Second, she is going to have a son. Third, she is going to call His name Jesus.

Then Luke goes into detail to explain why He is to be called JEHOASHUA in Greek

which meant "God is salvation." In this instance Luke gives the quotation from Isaiah, and then traces this prophecy and covenant between God and mankind back to Abraham as found in the 12th chapter of Genesis. Thus we see the meticulous manner in which Luke sets forth his arguments for the authenticity of the birth of Jesus Christ.

Then just as logically, Luke continues the narrative ~~there~~ as seen through the eyes of Mary, ^{vs 34} and again we may add that perhaps he is actually placing into print, the ~~xx~~ feelings as expressed to him by Mary herself. In this respect he would be acting much like a newspaper reporter of today.

Then he reaches the final point of his argument, and places in its proper perspective why all of this is ~~taking place~~ ^{and how} to take place. vs 35.

And then to show the complete credibility of what the angel Gabriel is saying, the angel points out something that is going to take place which is even just as unbelievable and astounding. That event is the pregnancy of Elizabeth who had been sterile up to this point in her life.

But Luke knowing the questioning minds not only of these Greeks, but any others who would follow after them, quickly points out the climax of his argument that none of these events are beyond the realm of possibility with God. He strives to show step by step a logical process of building his argument, and then capping it with the convincing argument that God can do anything.

He concludes his reporting of this event with the words that Mary will accept whatever the Lord sends forth, and the angel goes back to its heavenly realm. I am sure you will agree with me that Luke does a masterful job of presenting his case for the miraculous birth of ~~Jesus~~ Jesus. But I am also sure that we can readily agree that he was speaking to many who could not, and would not accept this event. Even today we have many, many sceptics, and unfortunately, many of them are in the Christian church.

But if we really want to understand this, we need to look at it as an event which depicts Jesus as being much more than just a miraculously born baby.

We need to look at Jesus as being the actual Son of God. This event was predicted approximately 800 years before it ever took place. Isaiah told of this

when he said, "For unto us a child is born, unto us a Son is given." Here we can see the marvelous prediction of the coming of the Messiah as foretold by God.

But as we stated last week this is another portion of scripture that carries with it other portions of scripture ~~that are too numerous to mention~~ too numerous to mention in one sermon. It becomes a matter of faith. If we believe, and we should, in a God who can perform many miraculous feats, it shouldn't disturb us to believe that He could miraculously implant a fetus within a selected human such as Mary. And to take it one step further, it shouldn't disturb us to believe that this small infant was also the Son of God. Jesus Himself identified Himself on many occasions as the Son.

(Illustration of Harry Lauder and son & God gave His Son)

This I believe was merely another way of God revealing His truths through human instruments and in this case in the heart and mind of a small boy. I cannot prove all of this to you, no more than I can prove there is electricity flowing through the wires of the lights in this sanctuary. We know they are lit, but we cannot see the electricity. This is the way it is with things of faith. You either believe it or you don't. Do you believe the account of the miraculous announcement of the birth of Jesus Christ? Are you willing to accept Him not only as the Son of God, but as your Saviour? The answer lies within each of our hearts. We can join the ranks of those who want to be shown everything by physical proof, and know everything intellectually. But unless we are willing to become as ~~Jesus~~ little children as Jesus said, we cannot comprehend and understand things spiritual.

But in any event I would urge you to come to grips with these thoughts in your hearts and let us join in that throng for hundreds of years who can claim Him, and call Him Names. And let us call Him that wonderful and glorious name "Son". "Son" of God, and Son of man, and let us know that through Him we too can become "Sons". "Sons" of God, because God loved us so much.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
THIRD SUNDAY IN ADVENT DECEMBER 14, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MRS. CYNDIE SYBERT, CHOIR DIRECTOR FOR YOUTH
PAULA STEPHENSON, GREG BOSKO - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.

PRELUDE: "FOR CHILDREN AT CHRISTMAS"
PLEASE REMAIN SILENT DURING CHIMES
*PROCESSIONAL HYMN No. 112 "O COME ALL YE FAITHFUL"
*ASCRIPTION - CHORAL AMEN
*EXHORTATION
*CONFESSION (IN UNISON) "OUR GOD OF HOPE AND LOVE WHO
WAITS FOR US EVEN WHEN WE FORGET YOU, OUR GOD OF TRUTH
AND PEACE WHO PREPARES A REVELATION FOR US EVEN WHEN
WE CANNOT COMPREHEND YOU, OUR GOD OF GRACE AND MERCY
WHO CALLS US TO RESPOND TO YOU EVEN WHEN WE WANDER FROM
YOU, WE CONFESS, WE ARE CONFUSED BY BEING SO BUSY;
WE CONFESS, WE ARE TOO MUCH INVOLVED IN PREPARATIONS;
WE CONFESS, WE ARE TIRED OF MAN MADE SCHEDULES;
WE CONFESS, WE TEND TO FORGET YOU IN OUR CELEBRATION;
FORGIVE US, FORGIVE US O GOD, IN THE NAME OF JESUS
OUR SAVIOUR. AMEN."
*KYRIE (CHOIR, CONGREGATION AND PASTOR)
*ASSURANCE OF PARDON - CHORAL AMEN
*PRAISE
*PASTOR: 10 LORD OPEN OUR LIPS.
*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE
*DOXOLOGY No. 551
SCRIPTURE: MATTHEW 2: 1-15
LIGHTING OF ADVENT CANDLE
HYMN No. 107 "IT CAME UPON A MIDNIGHT CLEAR"
*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)
*GLORIA PATRI
*CALL TO PRAYER
*PASTOR: THE LORD BE WITH YOU.
*PEOPLE: AND WITH THY SPIRIT.
*PASTOR: LET US PRAY.
*PRAYER AND PRAYER RESPONSE
OFFERING
OFFERTORY "SILENT NIGHT" ARR. SCHIEFELBEIN
PL. 3 DUET - MRS. FEDER AND MRS. STEPHENSON

ORDINATION AND INSTALLATION OF ELDERS, DEACONS AND
ANTHEM "BURY CAROLS" - YOUTH CHOIR OFFICERS
SERMON: CALL HIM NAMES! "KING"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 102 "HARK, THE HERALD ANGELS"
POSTLUDE: "THE SAVIOR IS BORN" PRICE

----- *CONGREGATION STANDING -----
THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MR. & MRS. HAROLD KENNEDY AND MR. & MRS. JAMES
STEWART IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: *WALLY FEDER, JOHN SNOW,
MONT MACKINNEY, JAMES MALONEY AND STEVE VARGO.

DEACON AND MRS. DONALD KENNEDY WILL REPRESENT COUNCIL
AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY ART AND BETTY CARNEY
AND DRU RENSEL.

THE ATTENDANCE LAST SUNDAY WAS 221

TONIGHT - 7:00 - FAMILY CHRISTMAS PROGRAM - SPONSORED
BY THE BOARD OF CHRISTIAN EDUCATION IN THE SANCTUARY.
THE CHURCH SCHOOL CLASSES WILL PRESENT THEIR PROGRAM
OF MUSIC, SKITS AND RECITATIONS FOR THE WHOLE CON-
GREGATION. REFRESHMENTS WILL BE SERVED FOLLOWING
THE PROGRAM.

LADIES DON'T FORGET TO BRING THE COOKIES TONIGHT.
FLOWERS FOR THE ALTAR - JAN. 11, 18 AND 25 OPEN.

LAST CHANCE TO ORDER A POINSETTA FOR THE ALTAR/NEXT
SUNDAY - IF YOU WANT ONE LET ME KNOW NO LATER THAN
TODAY. POINSETTA'S CAN BE TAKEN AFTER THE SERVICE.

TOMORROW - 1:00 - ST. PAUL'S IS TO PROVIDE THE CHURCH
SERVICE AT SUNNYVIEW HOME. WE NEED ALL THE PEOPLE
THAT WE CAN GET. COFFEE AND COOKIES WILL BE SERVED
AFTERWARDS. REV. LINK NEEDS YOUR SUPPORT.

NEXT SUNDAY - HOLY COMMUNION AT 11:00 - REV. JACK
LEVIN WILL PREACH AND DEMONSTRATE THE PASSOVER MEAL.

HOSPITALIZED: MRS. GRACE CHARLTON, MRS. J. EDGAR HAMPTON
A CHRISTMAS DAY DINNER FOR THOSE WHO NEED OR WANT TO
SHARE THE DAY WITH OTHERS - SERVING FROM 12:30 TO
3:00 - FIRST UNITED METHODIST CHURCH, CORNER NORTH
AND MCKEAN STREETS. RESERVATIONS MUST BE IN BY DEC.
23RD. TELE. 287-7597 OR 283-2282. TRANSPORTATION
PROVIDED AS NEEDED.

PICK UP YOUR CHURCH ENVELOPES FOR 1976 TODAY.
Welcome visitors: Seminar in Feb: Christmas gift!

Call Him Names! "King"

Text: Matt. 2:2

Where IS HE WHO IS BORN KING OF THE JEWS? FOR WE
WE SEEN HIS STAR IN THE EAST AND WE HAVE COME TO
WORSHIP HIM.

Sc: ture: Matt. 2:1-15

(Illus fam & mt range & clear view on top)

This like Ad jurn & if simp stay look surface we
miss tru vu surround us

If only kno story & no awar bakgroun we miss much
Story Wise Men cas in pt,

we kno detail but no real kno motiv 4 B there

Turn 2 scrip. Mt 2:(read 1 & 2)

They indic Js no mere baby, He sumthin special

Again: can no cov all pts in 1 serm & only scratch
2 ports scrip: turn 2 & hold place: Mt 1:1, Luk 3:23

2thos no hav Bibs I contin urg bring, serm no 4

preach exercis voc cords, but info of cong & instru

Op Mt 1:1, Luk 3:23, Ab 4ward & Jos 2 Adam bakward

Mt includ women 1st time, Tamar=child 2 fath-law

Rahab=prosti, Bathsheeba=adultery, Ruth=foreigner

G use peop no perf show chang peop from sin

In 2 Geneals cov mad Btween G & His peop & thru Dav
nev lak man sit on throne of David 2 S m 7:8-17,

Seed = Solomon, he no prom pepet seed but continu
throne & this cam tru

Israel 9 dynasts, Judah 1

Mt geneal emphas on Jos & Solo list as Dav son

Jos then legal descend Solomon & Dav, & it thru

Foster father throne pass legal 2 Js

Vs 31 Luk geneal Js trac thru Nathan nother son Dav

As Js nottofoSolouline on Mary side & it here
promise of seed of Dav continu 2 pass

- Js thru Mary continu seed of Dav

But prom of continu king was prom fulfil only if
follow G.

G say He chastize is disobey & disobey they did

Thus as Schofied Bib scholar say, "Only 1 king
has been crowned in Jerusalem since the captivity
of the Jews, and that was the thorn crowned Js
of Nazareth."

But prom is that He will 1 day sit on throne of
Father David, & this will be at 2nd coming.

From all this can C He no ordinary baby, He K of Jew

But He no recog Bcuz they look 4 conquer hero,
insted He cum in humilty & humble Bgins

Prob 20th C America is not how 2 figure this out,

We hav this histry & prophecies, & proofs
Our prob wat 2 Do With All This?
Do we acpt Js Xp as K of Ks?
Or is all this nice hist on Sunday AM?
Is He sumthin special mov harts, & motivate us 2
liv nu & diff way this season of yr?
Duz any this hav actual effect on us?
If we lik sum others we shud B moved in diff way!

(Illus Cecil B. DeMille & crucifixion scene)

This wat Xmas all about
It involv birth G on earth,
It involv Birth S of G,
But also involv birth '1 doom 2 die
Next week shae birth as sacrif as LAMB
But in all joy of Xmas wrap up tragedy Good Friday
Not just news glorious birth baby,
but also grim reality cross crown hill Calvary
& thorns as crown of a KING

This King I present 2 U,
not only at Xmas, but every Sunday of yr.
The King of my hart & shud B King all our harts
Do U kno Him as ~~King~~ Ur KING?
If not cum & acpt Him as such.
He merely await invit 2 cum in2 ea hart.
Come let us adore Him, and let us crown Him,
KING OF KINGS.

Call Him Names! "King"

Text: Matthew 2:2,
Where is He that is born King of the Jews? For we have seen His star in the East
and have come to worship Him.

Scripture: Matthew 2:1-15

A family on a summer vacation tell of being at the foothills of a certain mountain range. At the level where they began to climb it was hot and sticky, and the atmosphere was smoggy and hazy with a poor view. But as they climbed the air became fresher and cooler with a slight breeze blowing. The atmosphere cleared and they were able to see for great distances on all sides. Had they remained at the foot of the mountains their view would have been limited.

As we think of Advent I believe that it is much like this for each of us. It is a journey which we take each year. But if we are merely content to look about us and not journey to the actual scene and become involved in ~~xxx~~ all that is taking place, we are missing out on the view that can completely surround us. I think this is also true of the accounts of the birth of Jesus Christ. We know much of the details and most of the stories but we are not aware of much of the background which could make it all so much more meaningful for us. The story of the Wise Men which we read as scripture this morning is a case in point. We know fairly well the details of the story and how they came and sought for this baby. So rather than dwell on this, I would like for us to look at their motive for being there.

We find this in the 2nd verse of the 2nd chapter of Matthew, if you will turn to this scripture please. The verse states, (read Mt. 2:2). These Wise Men thus indicated that this was not a mere baby, but was something special. So in order to understand this a little better we need to look at two other portions of scripture. I must reiterate what I have stated the past two weeks and to say that on this particular subject it takes much more prophecy and scripture to prove the Kingship of Jesus Christ, than we can possibly quote in one sermon. So we will only be scratching the surface once again.

I am going to ask you to look up two portions of scripture and to maintain your place with each of them so we can make a few simple comparisons. The first Scripture is the 1st chapter of Matthew beginning with the 1st verse. Now without losing your place keep your finger there or your bulletin, or purse or whatever, and turn to the 3rd chapter of Luke beginning with the 23rd verse. ~~Q Q Q~~

To those of you who I see do not have your Bibles, I would continue to urge you to bring them because the sermon is not just for the preacher to exercise his vocal chords, but for the information of the congregation, and many times this takes the form of using the Word of God to determine this.

Let us first look at Matthews account. Matthew says, (read verse 1), We see that he starts by calling Jesus the son Of David, and David as the son of Abraham. By this we know that he is going to trace His origin from Abraham to David the king. But now if we turn to the account in Luke at the 23rd verse and there we read, (read verse 23). From this Luke lets it be known that Jesus is not the real son of Joseph. But we also see that he begins to trace Jesus' origin from Joseph backwards. Thus one big difference is that Matthew starts with Abraham and ~~works~~ works forward, while Luke starts at Joseph and works backward. But if we look at the 38th verse of Luke we also see that Luke traces His roots back to Adam, and not Abraham. There are several more big differences between them. If we look again at Matthews list we see in verse 3, Tamar, who had children to her Father-in-law, Rahab in verse 5 who was a prostitute of Jericho, Ruth in verse 5 who was a foreign Moabite woman, and Bathsheba verse 6 who committed adultery with King David. First of all this is the first time in scriptures that women are contained in a genealogy. Secondly it shows that God oftentimes makes use of people who are of questionable character, and because of this are more committed to their task once they get turned around ~~right~~ in the right direction. Thus we see that if God only chose people who were decent and of a particular race none of these people would have been included in the list.

Now what is being said in these two genealogies is that a covenant had been made between God and His people, that through David there would never lack a man to sit upon the throne of David. This prophecy is to be found in 2 Samuel 7:8-17. (read vss 12 to 16). This seed being spoken of by God is Solomon. Now when we understand that Solomon was not promised a ~~perpetual~~ perpetual seed, but a continuance of the throne we can see that this prophecy came true. Israel had nine dynasties, and Judah had one. Now if we look at the account in Matthew we see that the son of David listed is Solomon. Matthews genealogical emphasis is upon Joseph the

foster father of Jesus. Joseph was then descended from Solomon, and it was through Joseph His foster father that the throne was legally passed on to Jesus. Now when we look at the account again in Luke we see in verse 31 that the genealogy of Jesus is traced not through Solomon as the son of David, but through Nathan, another son of David. Thus we see that Jesus was not of Solomons line on His mothers side, and it is here that the promise of the seed of David continuing comes to pass. Jesus through the use of Mary as His earthly mother is the continuation of the seed of David. But we must also understand that the promise of a continual king upon the throne was a promise to be fulfilled only if the people continued to follow God. God's promise to them was that they would be chastized if they disobeyed. And disobey they did. Thus as the Biblical scholar has said, "Only one King has been crowned in Jerusalem since the captivity of the Jews, and that one was the thron crowned Jesus of Nazareth." But the promise os that He will one day sit upon the throne of His father David. This is come when He comes again.

Now from all of this we should have a general idea that Jesus Christ was not just another baby born in an already crowded area. He was the promised King of the Jews. The only problem was that He was not recognized as such, for they all looked for a conquering hero, and He came in humbleness and humility. Our problem in 20th century America is not so much one of deciphering all of the evidence before us, ~~xxxxxxxxxx~~ because we have the distinct advantage of having the written proofs and prophecies. Our problem rather, becomes one of what are we going to do with all of this. Do we ~~not only~~ accept Jesus Christ as the King of Kings, or is all of this just nice little stories and comfortable history that makes nice listening on a Sunday morning? Is He something special that moves out hearts and motivates us to live in a new and different way this joyous season of the year? Does any ~~off~~ of this have an actual effect upon us. We if we are like so many other people we should be moved and motivated by the love shown to us by Almighty God.

(Illustration of Cecil B. DeMille & the Crucifixion scene)

This is what Christmas is all about. It involves the birth of God on earth, it involves the birth of A Son, the Son of God, and it involves the birth of a King. Yes all of these, but it also involves the birth of one doomed to die. Doomed to die the death of a sinner, who knew no sin. Next week we will share this birth as the sacrifice of a Lamb. But we must never forget that all of the joy of Christmas is wrapped up in the tragedy of Good Friday. This was not just the joyous glorious news of the birth of a baby. But it was the grim reality of a cross crowned hill called Calvary, and the thron crowned head of a King. The King of Kings and the Lord of Lords, who Paul says every knee shall one day bow to and do obeisance. This is the King I present to you not only at Christmas, but every Sunday of the year. The King of my heart and what should be the King of yours as well.

Do you know Him as your King? If you don't, come and accept Him as such. He is merely waiting for the invitation to come into each of our hearts. Come and adore Him, and let us crown Him, King of Kings.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Glory to God in the highest, and on earth peace, good will toward men.

BUTLER, PENNSYLVANIA

FOURTH SUNDAY IN ADVENT

DECEMBER 21, 1975

REV. RALPH C. LINK, PASTOR
REV. JACK LEVIN, GUEST SPEAKER
MRS. MARILYN STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR
PATTY BASEHORE, RICKY VINROE - ACOLYTES

ORDER FOR HOLY COMMUNION 11:00 A.M.

PRELUDE: "ADORE AND BE STILL" GOUNOD
*PROCESSIONAL HYMN No. 108 "O LITTLE TOWN OF BETHLEHEM"
*ASCRPTION - CHORAL AMEN
*CALL TO WORSHIP
*EXHORTATION (PAGE 32 HYMNAL)
*CONFESSION
*ASSURANCE OF PARDON - CHORAL AMEN
YOUTH CHOIR "STAR CAROL", "OH HEARKEN YE" - BURT CAROLS
LIGHTING OF THE ADVENT WREATH
DEDICATIONS OF GIFTS
ANNOUNCEMENTS
OFFERTORY "ADORATE DOMINUM" SALOME
ANTHEM: "AT THE MANGER" CHANCEL CHOIR -
SOLO - LLOYD LINK
SCRIPTURE: EXODUS 12: 1-14; MATTHEW 26: 17-29
SERMON: CALL HIM NAMES! "LAMB"
COMMUNION HYMN No. 105 "ANGELS WE HAVE HEARD ON HIGH"
*THE CALL TO COMMUNION - (PAGE 33 HYMNAL)
*EUCCHARISTIC PRAYER - INSTITUTION - AGNUS DEI
HOLY COMMUNION
*PRAYER OF THANKSGIVING
*HYMN OF DEDICATION No. 120 "JOY TO THE WORLD!"
*BENEDICTION AND THREEFOLD AMEN
*POSTLUDE "POSTLUDE ON IN DULCI JUBILIO" MARTIN
----- *CONGREGATION STANDING -----
THE ELDERS AND DEACONS WILL SERVE COMMUNION AND WILL ALSO USHER.
ELDER AND MRS. ROBERT BASEHORE WILL REPRESENT COUNCIL AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. MARGARET COVERT, MRS. MARTHA DEREWICKI, MRS. ISABELLE HOCKENBERRY, AND SHELLEY HOCKENBERRY.

HOSPITALIZED: MRS. GILBERT HEGINBOTHAM, MISS MARIE DAUBENSPECK AND MR. RALPH KILLEAN. *Ho 7E*

THE ATTENDANCE LAST SUNDAY WAS 250.
WE THANK MR. & MRS. WILLARD MEIER FOR THE LOVELY HAND CRAFTED MANGER SET WHICH WAS PRESENTED TO THEM AND THEY IN TURN ARE PRESENTING IT TO THE CHURCH FOR OUR USE.

THE LOVELY NEW MUSIC STAND BEING USED TODAY IS A GIFT OF MR. EDWARD HAMPTON. HE HANDCRAFTED THE STAND FROM CHERRY WOOD. THE CHURCH AND THE CHOIR WOULD LIKE TO THANK MR. HAMPTON FOR THIS BEAUTIFUL PIECE OF WORK. THE PASTOR AND HIS FAMILY WANT TO EXPRESS THEIR THANKS AND APPRECIATION TO THE CONGREGATION FOR THE CARDS AND WELL WISHES SENT TO THEM AT THIS TIME OF THE YEAR. WE EXTEND OUR BEST WISHES TO ALL OF YOU FOR A MOST BLESSED CHRISTMAS AND A NEW YEAR FILLED WITH GOD'S LOVE.

WE INVITE ALL CHRISTIANS REGARDLESS OF DENOMINATION TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORDS ARE ACCURATE. YOU WILL FIND THEM IN THE RECEPTACLE ON THE BACK OF THE FEWS.

IF VISITORS WILL PUT EITHER THE NAME AND ADDRESS OF THEIR CHURCH OR THEIR PASTOR'S NAME AND ADDRESS ON THE BACK OF THE COMMUNION CARD, IT WILL BE FORWARDED. YOU MAY TAKE YOUR POINSETTA AFTER THE 11 O'CLOCK SERVICE TODAY OR LEAVE IT AND IT WILL BE GIVEN TO A SHUT-IN.

NEXT SUNDAY IS THE LAST SUNDAY OF THE YEAR AND THE LAST CHANCE TO MAKE YOUR FINAL COMMITMENT FOR THE YEAR. THE CHURCH TREASURER'S BOOKS CLOSE AS OF DEC. 31ST. AND EVERYTHING AFTER THAT DATE WILL BE CREDITED TO 1975.

MON. - 7:00 - EXECUTIVE MEETING

WED. - 11:00 - HOLY COMMUNION AND CANDLELIGHT SERVICE.

THERE WERE NO SPECIAL ENVELOPES FOR GREENVILLE SENT TO US, HOWEVER WITH THE NEWSLETTER FROM GREENVILLE HOME AN ENVELOPE WAS ENCLOSED. YOU CAN USE THIS TO PUT YOUR DONATION IN FOR THE HOME - BE SURE AND SIGN IT AND YOU WILL BE GIVEN CREDIT. SPECIAL ENVELOPES WILL BE PLACED IN THE NARTHEX FOR THIS USE ALSO. YOU MAY PUT THEM IN THIS SUNDAY OR NEXT.

Seminar Signup, Jan 4 last day/welcome visitors

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior who is Christ the Lord. Glory to God in the highest, and on earth peace, ST. PAUL'S UNITED CHURCH OF CHRIST good will toward men. BUTLER, PENNSYLVANIA

CANDLELIGHT SERVICE DECEMBER 24, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHORAL DIRECTOR
PATTY BASEHORE, RICKY VINROE - ACOLYTES

ORDER FOR HOLY COMMUNION 11:00 P.M.

PRELUDE: "MUSIC OF THIS HOLY NIGHT"

*PROCESSIONAL HYMN No. 102 "HARK, THE HERALD ANGELS SING"

*CALL TO WORSHIP

*EXHORTATION - PAGE 32 HYMNAL

*CONFESSION - PAGE 32 HYMNAL

*ASSURANCE OF PARDON - CHORAL AMEN

ANTHEM "BETHLEHEM" SOLO BY VON MALONEY

LIGHTING OF THE CHRISTMAS WREATH

CHRISTMAS CAROL No. 112 "O COME, ALL YE FAITHFUL" (1ST STANZA)

SCRIPTURE LUKE 2: 1-7

CHRISTMAS CAROL No. 105 "ANGELS WE HAVE HEARD" (1ST STANZA)

SCRIPTURE LUKE 2: 8-14

CHRISTMAS CAROL No. 107 "IT CAME UPON THE MIDNIGHT CLEAR" (1ST STANZA)

SCRIPTURE LUKE 2: 15-20

CHRISTMAS CAROL No. 118 "THE FIRST NOWELL" (1ST STANZA)

OFFERING

OFFERTORY: "WINDS OF A HOLY NIGHT" PAXTON

CHRISTMAS CAROL No. 120 "JOY TO THE WORLD" (ALL STANZA'S)

*THE CALL TO COMMUNION - PAGE 33 HYMNAL

*EUCCHARISTIC PRAYER - INSTITUTION - AGNUS DEI
HOLY COMMUNION

*PRAYER OF THANKSGIVING

ANTHEM "THE SHEPHERD'S STORY" SOLO BY HOWDY BOLAM

CHRISTMAS MONOLOGUE "A TALE OF TWO SOLDIERS"

THE CANDLELIGHTING

*CANDLELIGHT CAROL No. 101 "SILENT NIGHT!"

*BENEDICTION

*THREEFOLD AMEN OR CHORAL BENEDICTION

*POSTLUDE "LO! HE COMES, AN INFANT STRANGER" MADAM

----- *CONGREGATION STANDING -----

WHEN RECEIVING THE LIGHT, TILT UNLIT CANDLE TOWARD
THE ONE THAT IS ALREADY LIT.

THE LOVELY POINSETTA'S ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. WILLIAM ZAVACKY, JR. FOR "LOVED ONES" MR. & MRS. WILLIAM ZAVACKY, SR. FOR "LOVED ONES" DEACON AND MRS. MIKE NAZARUK WILL REPRESENT COUNCIL AT THE DOOR TONIGHT. THE ELDERS AND DEACONS WILL SERVE COMMUNION AND ALSO USHER THIS EVENING.

WE INVITE ALL CHRISTIANS REGARDLESS OF DENOMINATION TO PARTAKE OF THE LORD'S SUPPER WITH US. PLEASE FILL OUT A COMMUNION CARD SO THAT OUR CHURCH'S RECORDS ARE ACCURATE. YOU WILL FIND THEM IN THE RECEPTACLE ON THE BACK OF THE PEWS. IF VISITORS WILL PUT EITHER THE NAME AND ADDRESS OF THEIR CHURCH OR THEIR PASTOR'S NAME AND ADDRESS ON THE BACK OF THE COMMUNION CARD, IT WILL BE FORWARDED.

THE PASTOR AND HIS FAMILY WISHES ALL OF YOU A BLESSED CHRISTMAS AND A HEALTHY AND PROSPEROUS NEW YEAR.

CHRISTMAS PRAYER

"O ALMIGHTY GOD, WHO BY THE BIRTH OF THE HOLY CHILD JESUS HAST GIVEN US A GREAT LIGHT TO DAWN UPON OUR DARKNESS, GRANT, WE PRAY THEE, THAT IN HIS LIGHT WE MAY SEE LIGHT TO THE END OF OUR DAYS; AND BESTOW UPON US, WE BESEECH THEE, THAT MOST EXCELLENT CHRISTMAS GIFT OF CHARITY TO ALL MEN, THAT SO, THE LIKENESS OF THY SON MAY BE FORMED IN US, AND THAT WE MAY HAVE THE EVER-BRIGHTENING HOPE OF EVERLASTING LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN."

Welcome visitors/Bible readings will begin in Jan. on Jan 1, read 3 chaps etc. Urge all to do so.

"A Tale OF Two Soldiers"

Why hello there ~~xxx~~ ^{GAIUS}. Were you going to pass me by and not speak to an old friend? Come have a seat here and we can watch the passing crowds in good old downtown Jerusalem. Ah yes, I suppose it has been quite a while since last I saw you, and so many things have happened. Like we said in the old days in the Legion, ~~xxxxxxx~~ ^{GAIUS} "Quite a few Denarii have changed hands since last we met," right ~~xxx~~? Do you have time to sit and reminisce for a while? Good, ~~xxx~~, I would like to chat with you. Would you care to have a bagel and some of that good Persian tea they sell here? OK let's just ~~xxxx~~ renew old times.

By the way, is it true that you are in the process of making up some sort of journal of recent events? I heard that you were and I was wondering if perhaps you would like to hear my story sometime and make some notes of the things I have seen and heard. Well, I'll start at the beginning and you can use what you see fit.

I suppose in order for my story to make sense I should start at the beginning. But actually there are two stories you see, but I will begin where it all began, right here in Jerusalem. It all started about 30 odd years ago on a cold clear night much like this. I was a young Centurion of about 22 and this was my first chance to be the commanding officer of a Century of soldiers. I had come up through the ranks and had earned my commission the hard way. So you can bet that I was intent on running a well organized and disciplined company of men.

I was making my rounds from guard post to guard post to make sure each of my men was properly dressed, properly armed and awake at their posts, when I thought I saw a great white light in the sky and heard strange sounds. I questioned the guard on duty and he said he was frightened because he felt there was going to be trouble. Well, I determined to find out what this was all about and so leaving ~~my~~ ^{THE VERY} able Assistant Centurion in charge I headed for the Legion post in the city itself.

When I arrived in the downtown area the place was a beehive of activity. People were hurrying and scurrying here and there, the town was alive with people. No one seemed to have noticed anything out of the ordinary and most of them could have cared less. The Tribune in charge of the Post had heard nothing and advised me to go mingle with the crowd to see if I could learn something that way. I made my way to the Jerusalem Inn and decided to go in for a bit of wine, when I ran into one of my fellow Centurions who had been with me in the Northern Region, and so we headed for the INN together.

2

Well, you had to see that place to believe the turmoil that was going on in there. The service was never too good even in bad times and so it was much worse this night. I finally managed to get to talk to the Innkeeper and he was his usual friendly self. He almost grunted when I spoke to him. But when I told him I was on official business and had to make a report to the Tribune, and it would go hard for anyone refusing to give information to a member of the Legion, he changed his tune in short order. He told me that there had been some talk of a king coming to town very shortly and he was hoping this fool census was over so he could provide the royal suite for this visit. He told of his Inn being so full he had even given his stable to some weary people from Nazareth. Of course he didn't tell how he must have given them a special price for these excellent lodgings, if you know what I mean.

But after about an hour of this patronizing talk and a few glasses of his very best cheap wine, I decided I better seek another source of information. So I wandered around town that night for a while until I happened to meet some very excited shepherds running up and down the street and speaking to anyone who would listen. Well I ~~grabbed~~ collared one and tried to get the information out of him. But all I got was a lot of mixed up talk about some sort of Baby King, and a follower of the throne of David and some other silly talk. Finally I was able to get him to tell where I might find this Junior King, and he said at the rear of the Inn.

So I hurried over there and sure enough inside I found a mother and father and a little baby sleeping in the manger. Of course these people were the special tenants of the INNkeeper. I chuckled to myself as I thought of how furious the Innkeeper would be when he found out this baby was the King he was hearing about. I listened to some more of the silly talk about angels singing and great bright lights in the sky and chalked it up to too much wine and ~~an~~ ^{over} active imagination.

I stopped off at the Legion Post and reported to the Tribune and then went back to my company outside of Jerusalem. The next day we received marching orders and so we left Jerusalem and headed back up North. While we were there we heard of the orders of King Herod to kill off all the small babies in Jerusalem and the surrounding territory. I often wondered if that baby I saw was killed or not. But no matter I thought, after all he was only another mouth to feed in an already overcrowded city.

My life was pretty routine serving there, and from time to time I had a new set of orders that took me to many parts of the Empire.

My last tour of duty was in Rome serving as the commander of the personal bodyguard of the Emperor. This was the greatest honor ever bestowed upon me, until, but that is a part of that other story. Well anyhow, I was ordered back to Jerusalem. When I came back I kept hearing ~~what~~ stories about a faith healer of some sort. People were all talking about him and I couldn't help but wonder what sort of fellow he was. In fact I heard so many wonderful things about him that I couldn't help but want to meet him.

And strangely enough I did, but under very odd circumstances. I was traveling through Capernaum to inspect one of our garrisons there and I was walking along the road in deep thought when I thought I heard the sound of a large throng coming toward me. My mind was on my servant who had recently become paralyzed, and as I rounded a bend in the ~~the~~ road there was this strange gathering. I said strange, because it was made up mostly of people who were crippled, or deformed, or ill, or afflicted in some way. In the very center of this mob was a man who was talking to them and he seemed to be trying to help them. Well, I asked a lame man standing nearby what was going on and he informed me this was that Jesus of Nazareth. Well, since I was concerned about my servant, and since I really wanted to take him at his word, I shoved my way through the crowd and finally found myself standing in front of him. He looked at me rather friendly and I asked him if he would heal my paralyzed servant. He said he would come as soon as he was finished ~~here~~ there, and I told him it was not necessary, since he could just give the word as I did, and it would be done. He seemed to think my remark was rather unique and told me ~~it was so~~. THE SERVANT WAS HEALED Well, imagine my real shock when I returned home and found my servant making my supper, and as healthy as he had ever been.

Well time seemed to fly rather quickly for the next few years and then I was summoned to the palace of Pontius Pilate. I had grave misgivings about that summons since it usually meant being in charge of the execution squad. I reported to him on the chosen day, hoping against hope that perhaps I was to be his personal court officer, but alas, it was to command a special execution to be held during the start of the Passover. Naturally he told me it was an honor given to me since I was the best officer suited for the task. How I loathed this assignment but not half as much as I did much later on.

We made the necessary arrangements for the two executions and they were to take place the next day. IMAGINE MY SURPRISE WHEN I was awakened in the middle of the night by a report that there would most likely be a third execution next

day. At a very early hour I was summoned to the Palace of Pilate and he personally briefed me on what was to take place and how it was to be done.

Well, to make a long story short and one which you know, this Jesus was brought before Pilate and after Pilate unsuccessfully tried to have him released, was sentenced to death by Pilate and led away by my guards. Now came the part that I detested most, the vigil at the execution site that the Centurion in charge must keep. I stood there and observed ~~this~~ these criminals dying by inches and the more I saw of this Jesus the more I was resolved that he was something more than a magician who knew how to say words of healing ~~from a distance~~. ^{BY PROXY AS HE HAD DONE FOR MY SERVANT,} But strangely enough he died around the ninth hour. ^{BEFORE THE OTHER TWO. THE RESULTING EARTH TREMORS & STORM LED ME TO REMARK THAT HE MUST HAVE BEEN SOME GOD.} A rich man came and claimed the body and I mounted a guard around the tomb, as was the custom in some cases. I even personally oversaw the sealing of the tomb as ordered by Pilate. I never saw him so nervous about a criminal before. The next morning I went to the tomb to march my men back to the barracks and strangely enough the tomb was open and empty. Well naturally I informed them that heads would roll for this dereliction of duty. I assumed they had been celebrating with a few bottles of the local brew, and so I resolved to court martial the lot of them.

But as I began an investigation into the matter, I learned that they had remained at their posts and all told the same strange story. Well, I was called away to another assignment and so the case I was preparing against the soldiers involved, was dismissed on the grounds of insufficient evidence.

^{CAUSE.} Now comes the best part. ^A In my travels I happened to run accross ~~one of your companions~~, a fellow named Peter. Remember him? I'm sure you do, he was the big mouth who said he was going to do so much to protect ^{HIS} friend Jesus and all of that other stuff. Well it so happened that as I was about my duties in a certain section of Jerusalem, he and I bumped into each other. We fell into conversation and I remarked that I had been at the execution of his friend and he wanted to know all about it. Then he started to tell me that he had seen and talked and been with this Jesus just a few days before.

When I expressed disbelief that someone could come back from the dead, he promised to let me meet him personally. Well I'll tell you I was not prepared for the shock I received when the very next day I saw him walking and talking to his disciples by the seashore. So I talked with him and he told me all about God and how he had died and risen to

give men salvation, and eternal life. Gaius, the strangest thing happened, right then and there, I accepted this Jesus Christ as my Saviour, and I promised I would serve Him as long as I lived. And so I quit the Roman army, and I went to India with Thomas to serve as a missionary of Jesus the Christ. Yes Gaius, Me, Cornelius, the pride of the Roman army, a real live

If you care to join me tomorrow I am going to meet Peter and we are going to make some more plans to go off in some new areas to seek converts. So if you want to write about me just put me down as an ex-soldier who led two lives. Well, I suppose we must say good night Gaius, wo we can each get some rest. But I'll see you in the morning, and the offer about meeting Peter still goes. Who knows, perhaps you may even become a Christian and desert the Roman Army even as I did.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA
FIRST SUNDAY AFTER CHRISTMAS DECEMBER 28, 1975

REV. RALPH C. LINK, PASTOR
MRS. EUGENE STEPHENSON, ORGANIST
MR. RALPH COOPER, CHOIR DIRECTOR
PATTY BASEHORE, RICKY VINROE - ACOLYTES

ORDER OF WORSHIP 11:00 A.M.

PRELUDE: "SUITE FOR CHRISTMAS" WILSON
PLEASE REMAIN SILENT DURING ORGAN CHIMES
*PROCESSIONAL HYMN No. 104 "ANGELS, FROM THE REALMS
OF GLORY"

*ASCRIPTION - CHORAL AMEN

*EXHORTATION

*CONFESSION (IN UNISON) "O GOD, WHO PUTTEST INTO OUR
HEARTS SUCH DEEP DESIRES THAT WE CANNOT BE AT PEACE
UNTIL WE REST IN THEE: MERCIFULLY GRANT THAT THE
LONGING OF OUR SOULS MAY NOT GO UNSATISFIED BECAUSE
OF ANY UNRIGHTOUSNESS OF LIFE THAT MAY SEPERATE US
FROM THEE. OPEN OUR MINDS TO THE COUNSELS OF ETERNAL
WISDOM; BREATHE INTO OUR SOULS THE PEACE WHICH PASSETH
UNDERSTANDING. LET OUR HUNGER AND THIRST BE FOR
RIGHTEOUSNESS, THAT WE MAY BE FILLED WITH THE BREAD OF
HEAVEN. O LORD, GIVE US GRACE TO SEEK FIRST THY
KINGDOM; AND WE KNOW THAT THOU WILT ADD UNTO US ALL
THINGS NEEDFUL. AMEN."

*KYRIE (CHOIR, CONGREGATION AND PASTOR)

*ASSURANCE OF PARDON - CHORAL AMEN

*PRAISE

*PASTOR: O LORD OPEN OUR LIPS.

*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

*DOXOLOGY No. 551

SCRIPTURE LESSON: DANIEL 2: 19-30

HYMN No. 112 "O COME, ALL YE FAITHFUL"

*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

*GLORIA PATRI

*CALL TO PRAYER

*PASTOR: THE LORD BE WITH YOU.

*PEOPLE: AND WITH THY SPIRIT.

*PASTOR: LET US PRAY.

*PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "THE LITTLE SHEPHERD" DEBUSSY

REQUIEM OBSERVANCE

HYMN No. 418 "FOR ALL THE SAINTS WHO FROM THEIR LABORS
REST"

ANTHEM: "O HOLY NIGHT" SOLO - RICHARD BARTON

SERMON: "YEAR END CLEARANCE!"

PRAYER AND LORD'S PRAYER

*HYMN OF DEDICATION No. 120 "JOY TO THE WORLD!"

*BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "SICILIAN MARINER'S HYMN"

----- *CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY
MRS. BERNICE NICHOLAS IN LOVING MEMORY OF "HUSBAND"
RAYMOND NICHOLAS.

SERVING AS USHERS TODAY ARE: *DON KINGSLEY, DARYL TAIT,
JOHN DREHER, RICHARD MANGEL.

MR. & MRS. ROBERT DELLEN WILL BE THE GREETERS AT THE
DOOR TODAY.

THE ATTENDANCE LAST SUNDAY - 275; CHRISTMAS EVE - 272.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,

DORIS ZAVACKY, AND KAREN KENNEDY.

MEMBERS AND FRIENDS WHO HAVE DEPARTED ST. PAUL'S - 1975.

MRS. MARGARET E. BALDAUF

MR. PAUL D. WATT (FRIEND)

MR. HARRY R. PETERS (FRIEND)

MR. DONALD L. GROSSMAN (FRIEND)

MR. WILLIAM C. JOHNSTON (FRIEND)

MR. JAMES C. GRAY (FRIEND)

MR. HERMAN A. CUSTEAD

KATHERINE M. WENZEL (FRIEND)

KATHERINE A. RAISLEY ROPELE (FRIEND)

MR. & MRS. GEORGE J. ZIER (FRIENDS)

MR. DONALD A. MCKNIGHT (FRIEND)

FINANCIAL SECRETARY'S BOOKS WILL CLOSE AS OF DEC. 31,

1975, ANY MONIES GIVEN AFTER THAT DATE WILL BE

CREDITED TO 1976.

ALL ORGANIZATIONS SHOULD HAVE REPORTS IN FOR YEARBOOK

AS SOON AS POSSIBLE.

FLOWERS FOR THE ALTAR OPEN: JAN. 11, 18, 25 - PLEASE

LEAVE BEA TAIT KNOW IF YOU WOULD LIKE TO HAVE A SUNDAY.

HOSPITALIZED - MRS. EMMA HEGINBOTHAM

CORRECTION ON LETTER FOR NEW S. CHAIR
JAN. 11.

"Year End Clearance!"

Texts: 2 Tim. 4:2, Dan. 2:20-22

Compare merchants this time of yr & Yr End Clear.

1 us: Aft Xmas Clear, B4 Xmas 25% off

Good idea 2 clear etc & need in church as well

EXEGETE Daniel

Basics in this story:

1st: 75 & wat dun, remain time, place hands G

2nd: B aware G desire 4 us:

Read Dan. 21-22,

P say 2 Tim 4:2

this must do & clear livs of leftover 75

Remov neg think: I Can't, Never work, Try B4 & no worl

or pre-conceiv idea QUOTE Wat Relig Real Is

& dwng rad wat do this ch Bcuz nev dun B4,

thus imply wat dun B4 wat G want dun here

Need prep selvs 4 76

Xmas over & compar reg mems with nominal

Aft Xmas Easter must speak 2 reg, depend members

U R nucleus 2 work with

74 reorganize: 75 repair bldg: 76 look nu things

prob difficult decisions 2 mak as well

Some 2 B ask serv & B leaders, pray 4 pos response

All 2 B ask to look personal giving, time, money etc

Wat decis reach affect all us, involve all us

Old arguments "SERVED MY TIME, LET SUM 1 ELSE DO IT

not valid: 18 - 80, if served UR DED

If U unwill 2 serv Ch Js Xp, & liv up 2B Xpian,

th U join wrong ch

We all must work, respond & mak Yr End Clearnace if

2 gro individ & collect as Xpian this ch Js Xp

P words as Motto 76, B DILIG IN SEAS, OUT SEAS.

Need 2 B all us, all ourselvs engage in Yr End Clear

May G giv courage 2 look inward, outward, upward 76

"Year End Clearance!"

Text: 2 Timothy 4:2, "Preach the word; be diligent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

Daniel 2:20-22, "Daniel answered and said, 'blessed be the name of God forever and ever; for wisdom and might are His, and He changeth the times and the seasons. He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to those who know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him.'"

It is at this time of the year that merchants ~~everything~~ merchants and store-owners are beginning to take a look toward the new year. Clearance sales are now being ~~xxxx~~ prepared in many stores and will continue into the new year. I was amused about a week before Christmas when I was in a certain discount store in Pittsburgh, and the clerk on the loudspeaker kept telling of an after Christmas sale, before Christmas ^{with up to 25% off} on all Christmas decorations. This to me is the height of ridiculous marketing.

But as we look at the Year End Clearance ~~gain~~ being conducted in business at this time of the year, we must acknowledge that it is not a bad idea basically. It gives the merchant an opportunity to dispose of excess merchandise which could very easily cost quite a sum of money to store or maintain until ~~next~~ the appropriate seasons of the next year. Taking a note from business then, it would be a good idea if we in the Church took this opportunity at the end of each year, to make a clearance in our lives and in the church.

In our scripture for this morning we read of an example of what I am striving to relate in this matter in a rather unique way. If we look at this 2nd chapter at the beginning we see that the king had a dream and he wanted it interpreted. Now this would not have proved so difficult for his magicians and sorcerers, and prophets, and astrologers, had they had some facts to work with. Almost any of them could have come up with some half baked interpretation if they had a dream given to them as was done most of the time. But in this case the king had a dream, and was awakened from it, and could not remember what the dream was. In all probability it was a frightening nightmare, and was disturbed by not knowing what it meant. We must understand that at this time, great stress was laid upon dreams and their interpretation.

So when the interpreters of dreams and visions were all summoned before the

king to interpret his dream, their first question to him was, "what did you dream?" A logical question, because how else could they tell him what it ~~xxxxxxx~~ meant if they did not have the dream itself. But King Nebuchadnezzar being greatly disturbed by this nightmare, was not in a proper frame of mind to be questioned about it. He believed that his wise men, employed in the court to foretell and predict future events, should be able to interpret a dream, even if they did not know what it was. So he promised them the only thing an angry king could promise, if they were unable to deliver the goods. And that was death. But not just a common death of being executed, but of being cut in little pieces, and their houses and property destroyed and their families along with it. Very severe measures for not predicting something to say the least. But, the king was in no mood to be trifled with. But on the other hand he promised them great honors and wealth if they were able to tell him what it all meant.

The wise hired help of the king could only stand back and admit that they were unable to do so. The king thinking the worst in this situation accused them of wanting whatever it was to befall him, and thus while they stalled for time the time for its happening would come to pass. The king continued to press them for an answer, but they assured him there was not a person alive who could deliver what he asked. They pleaded their cause before him, but he would not listen. In fact, he became so angry that he ordered that these men should be arrested, and all others in the kingdom rounded up and executed. So Daniel and his Jewish friends who were among the wisest men in the kingdom, were arrested with the others.

But Daniel ~~xx~~ asked the king's executioner to give them all a little more time to delve into this unknown dream of the king, and he requested an audience before the king. Daniel asked the king for an extension of time and the king granted their request. So Daniel and his companions, Hananiah, Mishael, and Azariah took the matter before God in prayer. Then God gave Daniel a vision of the dream which the king had dreamed. It is then that we read of the thanks which Daniel rendered to God for this help, (vss 20 - 22). After this

Daniel again goes to the executioner and requests an audience with the king in order to interpret the dream. He tells the king that no earthly person is capable of interpreting such things, but that God will reveal such things to men who turn to Him. Thus we see that Daniel had come to the place where he had to make a decision. For him it the end of his life if he was unable to determine the king's dream. But he placed everything in God's hands, and God supplied his need.

I believe that in this story we can see some very basic things for each of our lives. First, I believe that we can see that this year is just about at an end. The only factor now is the clock. We have just about reached the end of 1975, and all of those plans and hopes and ambitions for this year which have not been fulfilled, are just that, plans, hopes, and ambitions. It is too late ~~xxxxxx~~ ~~backtime~~ to undo what has been done. This is the utter futility of life, to stand helplessly by and to want to do something over again. But the only thing we can do is to place everything in the hands of God as Daniel did, and entrust the coming year to Him. We must let Him lead us and guide us, and show us what He chooses to reveal.

But then we too must be aware of what God wants and desires from us. Daniel said, vss 21-22, read. He sets the seasons in motion. One follows the other without fail. Kings come, and kings go. People receive knowledge and wisdom from God when we know how to come to Him for these blessings. He opens the secrets of life when we seek for them, and the dark becomes light through His guidance. Paul sums a portion of this up in his 2nd letter to Timothy in the 4th chapter and the 2nd verse when he says, "Preach the word; be diligent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." He was urging believers to be constant in living the Christian life. He was telling them that it was not ~~xx~~ just a one day a week task.

We need to clear out of our lives, and out of this church the left overs from 1975 that have remained behind, and seem to remain behind at the end of each year. By this I mean those left overs that speak of negative views and think-

ing of "I can't," or "it will never work," or, "we tried that before and it can't work." Or still worse those pre-conceived ideas of Quote, "What religion really is," and then we go on to downgrade whatever we do in this church because it was never done before, thus implying that all that was done in this church in the past was completely according to what God wanted done here. We need to prepare ourselves for the days of decision which 1976 will bring. I am sure that most of you are aware that Christmas is over. If you aren't quite sure yet, just take a look around you this morning and you will note that you did not have to fight for your regular seat that you normally sit in all year. This has been brought about by the plain and simple fact that some of our members, (and I use that term loosely), have made their Christmas, have taken their Communion, and are now members in good standing, probably never to be seen again until next Christmas. Or possibly on Easter if they can see their way clear.

Usually the Sunday following Christmas or Easter, when we get back to the regular routine of using the sermon for the education and instruction of the congregation, we are speaking once again to the same old regulars who come rain or shine, winter or summer, Advent or Lent. So if no one else ever mentions it to you, I would like to say that the preacher appreciates your concern for the church, and all the time, and not just at Christmas and Easter. But it is to you people that we must address our remarks concerning our needs. The past several years have been years of transition for St. Paul's. We began 1974 with an almost complete re-organization of the Church Council. It was at this time that we worked to have the selected committees do their jobs by making recommendations and bringing them to Council for approval instead of Council making all of the decisions. ~~It was at this point that Ray Severi stepped in to become the president of the church. Ray handled the job~~ Then ~~last year~~ this past year I sought to renovate the exterior of our building to make it waterproof and more beautiful by exterior cleaning. These have been hard decisions to make, and we have had to look at this church in a new way. Now this coming year we will be looking at still other things of importance and I am asking each of

you to look at your membership in St. Paul's in a different light. For the most part you are the nucleus that makes things go, and it is from your ranks that we must produce the leaders and helpers that will continue to make this the church of Jesus Christ.

Some of you will be asked to serve on committees and to assume leadership roles, I pray that you will respond positively. All of us will be asked to look at our personal giving to the Lord. Whatever decisions we reach in 1975 will effect all of us, some directly and others indirectly. But basically, it will involve each of us. I have heard all of the old familiar arguments of "I have served my time and it is time others took over," ~~xxx~~ There is not one person here this morning who can make this statement, and I don't care if you are 18 or 80. If you feel that you have served your time, then I believe we better go to the office and call Thompson Miller and have them bring a box over for you right away, because only ~~xxxx~~ dead people have completed life. If you are unwilling to serve in the church of Jesus Christ, and live up to being what is involved in being a Christian, then I think you have joined the wrong church. There are tasks and jobs for all of us, and there are obligations and responsibilities for each of us, and it is high time that we sorted out our lives and made a "Year End Clearance" of those things which are keeping us from growing individually and collectively as Christians in this church of Jesus Christ. We need to adopt the words of the Apostle Paul for our motto for 1976. Be diligent in season, and out of season. Not just because it happens to be the time of year that gives us a certain glow or spirit. But each day, every day, all year. And we can only accomplish all of this if we are willing to commit our complete selves to the service of Jesus Christ. It can't be halfway measures, and only so far and then stop. It must be our complete selves. Our very lives. ~~Then, and only then~~ This is the kind of "Year End Clearance" we need to engage in, except it should be done almost daily and not just at the end of each year. May God give each of us the courage to look inward, to look outward, and most of all to look upward in 1976.